the PRIEST

Vol. 1 OCTOBER, 1945 No. 10

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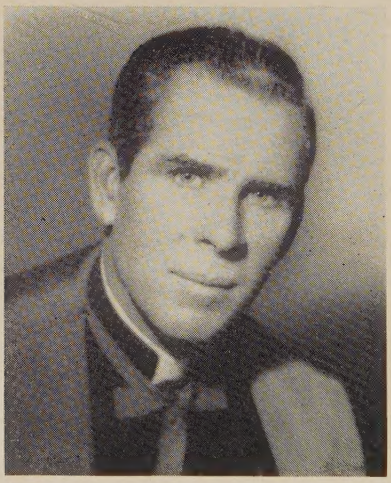
ANNOUNCING

"Faith In Our Times"

RADIO PROGRAM



Monsignor Fulton J. Sheen will conduct the program

"Faith In Our Times"

under the auspices of

Our Sunday Visitor, Inc.

in cooperation with

The Mutual Broadcasting Company

THURSDAYS 10:15 to 10:30 A.M., EWT

Starting October 4th

●

PASS THE WORD ALONG

For further details read **Currente Calamo,** Page 3.

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Rev. Thomas Regis Murphy

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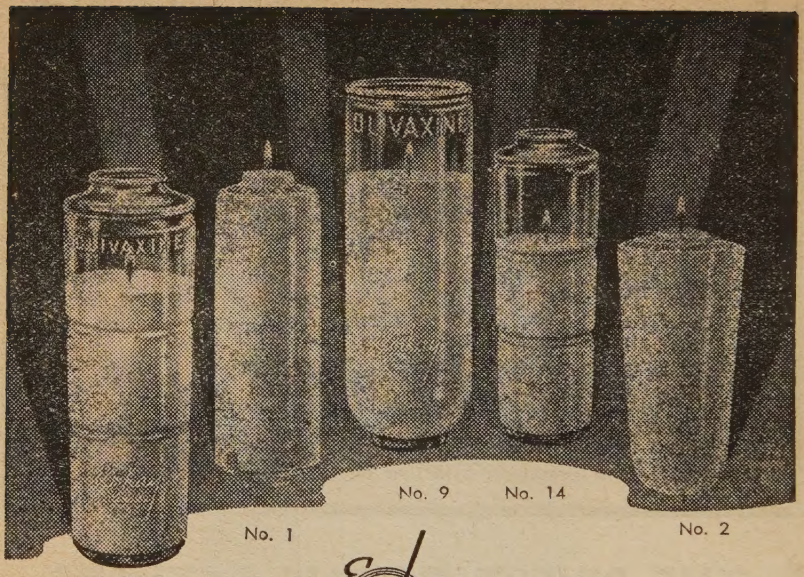

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Currente Calamo

Room to Stretch

We risk bringing in a note of anti-climax when we say that V-J Day, besides releasing soldiers, sailors, and washing machines for civilian consumption, also loosened restrictions on the use of paper, so that the issue of **The Priest** which you have in your hands is somewhat larger than any of its predecessors.

We might as well admit that last fall, while your magazine was still in the discussion stage, we seriously considered waiting until the end of the war before bringing the venture to maturity. That way, we could have burst forth in splendor with 96 pages of glossy paper.

But the editors decided to go ahead and make the most of what was available. So we started, having little more than goodwill to work with.

And frankly, we came very near to strangling. Our departments, all of them quite necessary and useful, could exist only in abbreviated form. At that, they took up the bulk of the magazine, leaving a pitiful residuum of space for feature articles. We were page-poor and couldn't use even the many talents of our own staff. In the meantime, an accumulation of other excellent contributions piled up on our desk, features which we could dribble out only four or five a month.

Our subscribers and contributors bore with us the while in Christian patience, for which we are deeply grateful.—And now we have room to stretch, still not as much as we might like, but sixteen pages more than before.

MESSENGER

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MESSENGER CORPORATION
Dept. P1, Auburn, Indiana

No More Hush-Hush

Starting Thursday, October 4, Monsignor Fulton J. Sheen will appear each week on "The Spiritual Clinic," a program to be produced by the Mutual Broadcasting Co. in co-operation with **Our Sunday Visitor, Inc.** The program will start at 10:15 a. m., New York time, and will run fifteen minutes.

(This is the news we hinted at so circumspectly in our August issue under "Currente Calamo." It was, as we said truthfully, "shrouded in considerable mystery" at that time.)

Musical introduction and conclusion will be supplied by an organ alone and will take up only three minutes of the time, leaving twelve minutes to the speaker.

The pattern of the program was conceived by Msgr. Sheen. It will be far more informal than anything he has so far done and will consist in little human interest stories and anecdotes, all aimed at putting across a point. Msgr. Sheen will appeal to his listeners to submit their problems for his analysis and solution. He will discuss one or two of these cases on each broadcast, making the program a real spiritual clinic of the air.

We're told that Mr. Kobak and Mr. Carlin, President and Vice-President of Mutual, after hearing a sample program in transcription, said that it was the first time they had ever listened to any recording without speaking to one another.

* * *

This ties in with Mutual's revision of their schedule for religious broadcasts. Up until this, they have been running a "Radio Chapel" from 10:30 to 11:00 each Sunday morning, featuring a Catholic speaker every fourth program.

Now it is planned to have five of

THE PRIEST **OCTOBER, 1945** **VOL. 1, NO. 10**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

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Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

these week-day broadcasts instead. There is a certain want of proportion in the allotment of time, inasmuch as the Federal Council of Churches has been given the disposition of three spots to our one. This came from the peculiar notion, entertained by the Federal Council, that all non-church-goers are Protestants!

It will be a "public service" broadcast, of course, and as such there is nothing in it but goodwill as far as Mutual is concerned. That goes for individual stations, too. If the Mutual outlet in, say, Squeedunk is already getting good money for its 10:15-10:30 spot from some local merchant, it isn't likely that they will sacrifice that revenue unless they can be shown that there is considerable local demand for this Catholic program. Aliter, if the Bijou Theater is giving him $50 for that quarter-hour, the station-manager must get at least $50 worth of goodwill and advertising in return for dropping the Bijou Theater and putting on "The Spiritual Clinic."

This local demand is best shown through post-cards and letters rather than through 'phone calls. Catholics, if they want to hear the program on their Mutual station, must write the station-manager and let him know.

By the time you have this issue, you should be able to find out whether or not the program will be available for the people of your parish. An appropriate item in the Sunday announcements will take care of the rest.

* * *

In case the 10:15-10:30 spot

School and parish organizations can make $12.00 profit on the sale of a carton of the Christmas Manger Sets. They can be sold by display at parish gatherings, by door-to-door sale or directly to pupils. Prices: 1 to 5, $1.50 each; 6 to 23 cribs, $1.25 each, 24 or more, (a carton) $1.00 each.

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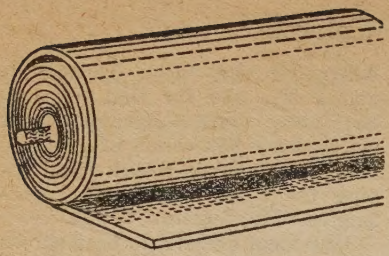

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"National Authorities on Beeswax"

should be irrevocably sewed up, i. e., already let out on contract, it might be suggested to the station-manager that he have the program transcribed and played back over the air whenever time is available. But hold this trump until last, for it is an expense to the station and even should the favor be granted, they might decide to play the transcription at some ungodly hour in the very early morning or on toward midnight.

* * *

It looks to us as though Msgr. Sheen will have more than his fair share of housewives among his audience—but then, as they say, "Never underestimate the power of a woman!"

The chief expense, as far as Bishop Noll is concerned, is involved in handling the mail. If it is true that Msgr. Sheen draws 8,000 letters a week when he is on the Catholic Hour, then the volume of his mail on this program is simply unpredictable.

It will be a more personalized program, for one thing, and then a direct appeal for problems will be made each week. (And heaven help us when 30,000,000 American housewives start scrutinizing their souls!) Many persons will be impelled to write in from the mere hope of having their anguish given a coast-to-coast airing.

Figure the cost of postage and stationery alone in replying to 8,000 letters a week, and you have the very least element in the overall expense.

* * *

That the program will do immense good is beyond all doubt. Each case will demand an exposi-

(Continued on page 69)

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COLLEGE TEXTS GENERAL WORKS

the PRIEST

Vol. 1 OCTOBER, 1945 NO. 10

Editorial Comments

Japs!

THE trouble with a band wagon is that a lot of people who climb on it are just going along for the ride. Remember how much wrath and how much rhetoric were expended on the Japs after Pearl Harbor and the outrageous sneak punch? Any man who could wield a pencil, a pen, a piece of chalk on the adjoining wall, or a paint brush, rushed into print with some expression, crude or refined, of his personal animosity and his deathless spirit of revenge. Isei and Nisei were tarred with the same brush: residents of thirty years who had sons in the service, the aged and the infirm, children and babes in arms were packed into freight cars and "relocated," as the current euphemism had it. It all passed rather easily for Patriotism in those hectic bewildering days when maiden ladies saw Nipponese under their beds and even the judicious felt fear.

Reluctant Convertend

But who hated the Japs? And for what reason? That's a different story entirely. As an exercise in elementary logic we might say. *All patriots hated the Japs,* which yields: *Some of those who hated the Japs are patriots.* Only some, please note. That's all we can squeeze out of the reluctant convertend; for some of those who hated the Japs were nothing but congenital haters, who hated the Filipinos, who hated the Chinese, who hated the Negro, who hated the Catholic; in a word, who in some native perversity thrive on hate instead of love. Others who "hated the Japs" really rather hated their economic competition, and this was largely the case with the farmers, the flower growers, the small green grocers, some ranchers, and sundry who did business in middleman fashion with all those here set down. Only this was the chance to climb on the band wagon of patriotism and ride to the end of the road, "for free."

Well, now the war's over. Quite understandably the Japanese would like to come home. Home,

be it clearly noted, does not mean Japan and has not meant Japan for years to these people. Home is San Francisco, or Seattle, or Portland, or Tacoma and the like. So Mr. and Mrs. Watanabe would like to get out of Idaho's U. S. version of the concentration camp; their sons have been decorated for distinguished service on several fighting fronts; their younger children still miss Mary Jones and Johnny Smith who used to be classmates and are at least occasionally missed in turn; whole families, to give this an authentic Catholic turn, would surely love to get back to the once flourishing Maryknoll Church up on 16th Avenue for Sunday Mass again.

The Uses of Adversity

What happens? A great many adverse things. The W.R.A. is most solicitous indeed, arranges transportation, scouts jobs, serves in every possible way, and in every possible way reflects the official attitude of the U. S. Government towards these Japanese. Then the opposition sets in. Here is a random case:

"Seattle Won't Buy From Him, Nisei Gardener Discovers." This is a heading from the Seattle *Times* of recent issue. The gardener in question (call him Hideo, if you like, but he is now only a type) carefully worked over his neglected acres, repaired his long rows of greenhouses, hoed his corn and picked his tomatoes, and started for town with the excellent produce for which he and his kind have been rather long famous on the West Coast. There he ran into trouble.

Four times in all he trucked in his wares himself. At the fourth try the manager of the commission house told him it didn't "look so good" for a "Jap" to be hauling in stuff to his house. He was advised to send it by common-carrier. He took the advice gladly, humbly, as one who must somehow pay for the sins of his race. The manager then phoned up to tell him more openly not to send anything at all in any way. Hideo began to see the light.

Pressure

But let's not be too hard on the commission-house man as if he were really a free agent and had done this thing sua sponte. If there was pressure on Hideo, there was also pressure on the manager. A union official otherwise unknown had threatened to take the men off the floor if this nefarious trade continued. The manager had but bowed to the inevitable.

W.R.A. patiently went to work again as on so many other occasions and called out-of-town produce houses.

Evasion was the order of the day: some were already well supplied with what Hideo had to offer; others weren't handling that kind of stuff just then, but of course would let him know when they could do business with him; one house at least had the honesty to confess that it could

do nothing until its competitors all agreed to handle Japanese produce. This last case drags the issue out into the open anyway: you can't do business with the Japanese!

Now what has all this to do with patriotism? Nothing, absolutely nothing. We are not dealing with fifth columnists. In fact it is extremely difficult to cite cases of treachery on the part of these people, even in the case of those who were living in Honolulu in a pre-Pearl Harbor era. The Watanabe's and their friends and relatives are just like the Meyer's, the Montifiore's, the Swenson's, the Smith's, the Goldstein's and the O'Brien's. They are, simply, people—people who wanted to live in the United States and who were willing to go forth out of their country and from their kindred and out of their father's house and into the land God showed them—they caught from afar off the light of the "Four Freedoms."

Heroism As A Habit

And the Japanese Americans who fought overseas in this war fought for those same freedoms, too. Says Capt. Thomas E. Crowley, commander of such a group of the 42nd Battalion, "They thought they were fighting for the principles of equality and justice at home as well as abroad. They were completely sold on the idea that we were in this war for all Americans, not just a part of them, and they certainly were not fighting to perpetuate race prejudice."—"Their heroism became a habit," he continues, "but they are quite disheartened, because their families are sometimes not received well at home."

We are, so it is said, trying to stamp out the superstition of "blood and race." Let's begin here with this strong proof of the superb qualities of this new American (no longer Japanese) blood, for as Crowley also remarked, "I didn't see any difference in the color of the blood of those Japanese-American soldiers and the other soldiers as it flowed and mixed on the battlefields of Italy and France. And the blood flowed, too, because out of a combat team of 5,000, there were 3,000 casualties."

Banish Japs Forever!

After Pearl Harbor, the Sumner *Standard* carried the following slogan in a double masthead on its front page: "Our objective: Banish Japs Forever from U. S. A." In the fertile White River Valley ranchers and business men tacked up signs reading similarly, "We Don't Want any Japs Here Ever." The Police Chief of the City of Kent confessed that he had found it necessary "practically to form a bodyguard" for a Japanese boy on furlough from the U. S. Army. "I don't see," he remarked, "how a Japanese could return here and live against that feeling." Neither do we.

But neither do we see why that feeling must endure—

whereas we think we see quite clearly how disastrous its endurance will be. Hate is the law of hell and hate makes a hell of any place it permeates. Least of all can we afford to let it dominate an already overwrought post-war world.

Some political observers have already rather pessimistically prophesied future trouble in the Orient—and not necessarily with the Japanese, for it may be that Japan will never again rise from her ashes. They say, however, that the East and the West have come at last to a profound parting of the ways, a parting which former financial or diplomatic ties and surface pretenses had served for a time to prevent. They say that the East is now determined to ape the West. And it may be so. It may be that the East will fight for markets and woo imperialism; burn joss-sticks before the great god Greed, forsaking patient Buddha; preach yellow or brown supremacy bluntly as a substitute for an odious slogan they have heard too often—"White Supremacy." We don't profess to know how perspicacious such observers really are. In no case do we wish to add fuel to the fire, to give a local habitation and a name to the vague fears Japanese war propagandists have played on too long and too well.

Far above all mere political expediency however—and the previous consideration is little more than that—stand the obligations of Justice and Charity: Justice to honest foreign-born Americans who seek at least a pre-war status in the name of loudly proclaimed post-war principles; Charity, above the demands of strict justice, filling up what may be wanting.

Symptom of Hate

Let it be said that this Japanese question, somewhat provincial, may perhaps resolve itself. But let it not be dismissed as trivial if it be another symptom of the hate that seems to be so much abroad, if it be another phenomenon of that ugly underlying reality whereby gentile is set against Jew, Christian against Christian, employer against employee; each a case, in different ways, of brother against brother.

Justice and Charity our modern Popes have cried out for again and again. Why, in God's name, not? "What we have to fear is fear itself": the paralyzing fear that we cannot insure Justice and Charity; the fear, obversely, that evil must prevail. In the name of God, let us stand once again on principle.

The general reader has been unconsciously trained to forswear principle. For too many years, perhaps even centuries, he has been afraid to face the moral Ought, has been surreptitiously teased into crediting "facts" with the ignorance of his world. But what are "facts"? Only what you and I make them!

And, at that, principle may be coming back into its own. At least, it is with profound satisfaction that we quote recent words of General MacArthur:

"Basically Theological"

"Military alliance, balances of power, League of Nations, all in turn failed . . . We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."—G.J.G.

Some Comparisons

IN THE *Religious News Service*, released on September 8, 1945, we note that the membership in the Presbyterian Church has increased considerably during the past year, so that the total membership in all branches of the Presbyterian Church in the United States now numbers 2,161,872, divided among 40 synods and 268 presbyteries, and served by 9,519 ordained ministers.

By comparing these figures with the Official Directory statistics of the Catholic Church, we note that the Presbyterian membership is slightly under one-tenth that of Catholics. The ratio would be higher if Presbyterians included all baptized infants. But the Presbyterian parishes are only about one-seventh as large as the average Catholic parish.

The Catholic Church has only 13,463 parishes with resident pastors serving 23,000,000 people as against 8,640 Presbyterian parishes serving 2,000,000 people. The average number of persons in a Presbyterian parish would be 251, and in the Catholic parish 1780, or seven times as many. The average number of people in Catholic parishes would be slightly reduced if we took into account the mission churches which have no resident priest. But even including these the average Catholic parish would have six times as many members as the Presbyterian.

The statistics released by the Presbyterian Church contain this item: "On a per capita basis members gave $28.32, the largest average since 1931." No statistics are gathered by the Catholic Church in the United States as such, except on membership, baptisms, deaths, marriages, etc. The only basis on which the per

capita contribution of Catholics could be figured would be the receipts of some one diocese comprising, say, 200,000 souls, and then to assume that the people in all dioceses contributed proportionately. In cities where much war work was done the contributions of Catholics also exceeded in the year 1944 those of any previous year. We have taken the sum total receipts of all parishes of one diocese that has approximately 200,000 souls and have noted that the per capita contribution was about $25.00 per year. If this average runs throughout the nation, it would mean that Catholics contribute, for all purposes, $345,000,000.

But in the Presbyterian and other Protestant churches far more is contributed by the people for what is termed "benevolences," to which the Presbyterian Church, for instance, contributed $7,103,633. A comparable figure for the Catholics of the United States should, therefore, be $70,000,000, while we are certain that offerings for such purposes would not run over $10,000,000. The Catholic Church has no national budget. Each of the more than one hundred dioceses takes care of its own affairs, and collections for national or international Catholic projects are taken up only on one Sunday of the year and not as in Protestant churches every Sunday of the year in smaller contributions—for the Missions, Home and Foreign, Peter's Pence, Superannuated Clergy, etc.

We note from the report that the Presbyterians contributed last year $1,432,904 for war emergency activities. Outside of what Catholics gave through the USO and towards the many drives for clothing, medicine, etc., the one collection for War Emergency and Relief amounted to less than $2,000,000. Contributions for this purpose, to be comparable to the Presbyterian offerings, should have amounted to $14,000,000.

Msgr. John A. Ryan

As we go to press word reaches us of the death of the Rt. Rev. Msgr. John A. Ryan, international authority on social and economic questions and "father" of the theory of the family living wage. Msgr. Ryan died on September 16 in St. Paul, Minnesota, of which Archdiocese he was a priest.

The Rev. George G. Higgins, assistant to Msgr. Ryan in the Social Action Department of the N.C.W.C., will write an appreciation of Msgr. Ryan and his work for the November issue of **The Priest.**

Answer to a Defense of the Reformation

A reply to the second among 26 essays contributed to a Symposium on Protestantism

Lon Francis

THE second article prepared for the Symposium on Protestantism deals with *Protestantism and the Primitive Church,* and was penned by Martin Rist, Professor of New Testament Literature and Interpretation at Iliff School of Theology. It is extremely weak and contains many contradictions.

He holds that "there was a conscious attempt on the part of the reformers to return to the beliefs and patterns of the early Church in their revolt against Rome . . . All this helps to account for the admitted similarities between Protestantism and primitive Christianity. It also serves to explain why Protestantism, in several respects, more faithfully reflects the early Church than does Catholicism. On the other hand, we should, in all honesty, admit that in some particulars Catholicism is the closer to the Christianity of the first centuries."

But because of the difficulty of reconciling both he holds: "Neither the presence nor the absence of a given religious belief or practice in the early Church is an absolute criterion of its validity and worth."

One wonders why he did not designate at least some of the similarities between Protestantism and the early Church.

Since he calls St. Paul "the Apostle of the Protestants, as he had previously been of the Gentiles," one would suppose that he would have some regard for Paul's denunciation of schism and for the anathema he pronounced against "any one, even an angel from Heaven, who should preach a different gospel" from what he preached. Because Protestants chose to select Paul as their apostle does he become that? Hasn't he anything to say about it? It reminds me of a "Disciple" minister who said that if Christ returned to earth He would worship in that church which is "called" the Church of Christ.

The argument of Dr. Rist in favor of the Reformation hinges chiefly round the rejection of the ecclesiastical authority which, he says, did not exist in the early Church. He reminds us that there was no Pope, no Cardinals, no Bishops with limited jurisdiction, no parish priests in the modern sense, no "elaborate Sacramental system which controls every Christian from the cradle to the grave and beyond."

His unfamiliarity with the early Christian Church is shown when he says that the restora-

tion of the Bible to the people, in their own language, enabled them to build up their faith *as the Christians in the primitive Church did.* "Early Christianity," he says, "in the main was Bibliocentric. It first accepted the Jewish Bible as the inviolate word of God, His absolute will for mankind, and later on, towards the end of the second century, added certain approved Christian writings as of equal authority with the Jewish Canon." We would probably insult the intelligence of our readers if we reminded them that the New Testament was not even completed until the beginning of the second century, and was not available to the people, even in manuscript, for three centuries later.

But Dr. Rist does not even perceive how inconsistently he reasons when he writes: "When they [the Reformers] rejected the Papal authority, the Bible became the absolute, infallible word and revelation of God, the complete and perfect guide and norm of Christian belief and practice."

The reformers rejected the infallible authority of the Church only in name, if at the same time they accepted the infallible authority of the Bible, since the genuineness, the authenticity, the inspiration of the Bible could be known only on the infallible authority of the Church?

He claims that "in the early Church absolute rigidity was avoided by 'modernizing' obscure or embarrassing passages through the means of allegorical interpretation, every Christian being theoretically permitted *to rely on his own private judgment.* In extreme cases an entire book, like James, might be called non-Apostolic, hence of dubious validity. This appeal to the authority of Scriptures which was typical of Protestantism was, in a real sense, an appeal to the early Church; for the New Testament was a product of the early Christians and embodied their viewpoint."

Historical Mistake

No statement could be more unhistorical. For four centuries after Christ not a single Christian had the entire New Testament and, therefore, could not have interpreted it "according to private judgment." Since Luther rejected the Epistle of St. James, Dr. Rist believes the early Christians must have done the same thing. But what comes of "the Bible, the rule of faith" theory?

The New Testament was certainly not "the product of the early Christians." Neither is the full content of the New Testament of Apostolic origin. Luke, who wrote a gospel, as well as the Acts of the Apostles, was not an Apostle; neither was Matthew who wrote the first Gospel.

In one paragraph he says: "This elevation of the Bible to the position of supremacy was a masterstroke . . . which Christians in general were able to un-

derstand and appreciate as an absolute, objective norm." If it be an objective norm, how may it be so tampered with? In the next paragraph he writes: "Because of the passage of the emergency that caused the elevation of the Bible in the first place, but more definitely attributed to the research and study of generations of scholars since the Reformation, the Bible has lost much of its pre-eminence as the complete and infallible authority for the Church and for individual Christians."

That is saying that modern Christian scholars do not agree with the reformers.

A Fallible Protestantism

Then he says: "At present there are indications in Protestantism of a return to a bilbiocentric authority and all that this implies." This is tantamount to saying that Protestantism itself went wrong and that there is now an effort to restore it to its primitive teaching.

But at the end of the same paragraph he writes: "While we should use the Scriptures as a guide, mentor and tutor, as Paul himself stated, we become involved in grave difficulties when we make ourselves subject to it as a complete, absolute and infallible norm of belief and conduct."

That is equivalent to saying that the Bible, which he had just represented as an infallible and all-sufficient book, cannot meet all our spiritual difficulties and problems.

Referring to the Catholic claim of divine protection for the Church, because the Reformers did not like the Scripture texts backing this claim, and because he does not like them, "notwithstanding the Catholic appeal to Matthew XVI, 17-19 and John XXI, 15-19, the reformers ably contended that there was no Scriptural basis for the papal office. They cited Church History as evidence that there was no Pope at all in the early Church. That, in fact, no Bishop was considered superior to any other Bishop, all being thought of as equal. Thus, both Scripture and the Primitive Church supported the Protestants in their rejection of the Papacy, and its grandiose claims." How easy it is to claim the Bible as one's rule of faith and at the same time to reject its clear teaching when it is against one! What reliable Church historian would hold that there were no popes and bishops in the early centuries?

Father B. L. Conway, C.S.P., in his *Question Box*, mentions the names of 20 noted historians, all non-Catholics, and most of them Protestants and rationalists, who claimed that it could be proved without question that St. Peter spent the last twenty-five years of his life in Rome and, together with St. Paul, was martyred there. If St. Peter was appointed by Christ chief of the Apostles, then his successors, whether they lived in Rome or in

any other country, would hold the same office he held.

St. Irenaeus, writing in the second century, in his *Adversus Haereses, III, 3,* speaks of that greatest, most ancient and most illustrious Church, founded and instituted at Rome by the glorious apostles, Peter and Paul, with which every church must agree."

St. Cyprian, of the third century, in his *Letter to Cornelius, Chapter LV,* refers to Rome as "the Chair of Peter, and the ruling Church, hence the unity of the priesthood as its source."

Eusebius, the first Church historian, says, in his *History (Chap. IV, 1),* "Linus was the first after Peter to obtain the Episcopate of the Church of the Romans."

There is a record of the martyrdom of twenty-nine out of the first thirty Popes, most of whom, because of the raging persecutions, were forced to live with the laity in the catacombs under the city of Rome. No one questions that St. Sylvester, who dealt with Constantine after he ordered the persecutions to cease, was the Pope of Rome. How, then could there be any valid dispute over existence of predecessors of St. Sylvester? The names of many appear on markers on catacomb graves. If Dr. Rist should visit these catacombs, or see the things removed from them, he would probably discover how false most of his contentions are, for he would then learn what were the beliefs and practices of the early Christians—belief in Baptism, the Sacrament of Penance, the Mass, the Holy Eucharist, the invocation of the saints and, of course, forceful arguments for the divinity of Christ, His resurrection, the resurrection of all the dead, prayers for the dead, etc.

Referring to the Religious Orders "which developed so remarkably during the Middle Ages," Dr. Rist writes: "There was much that was good in the monastic system; but for the reformers—and we accept their judgment—the evil outweighed the good. Consequently, monasticism was disavowed and banished by the Protestants, and with it the enforced celibacy of the secular clergy which had been patterned after the monastic vow of chastity."

Because the Monastic Orders did not exist, in any great degree, in the first few centuries, it is concluded that there must be no biblical justification for them. But their uselessness became clear enough after the reformers rejected them. Luther had been a member of a monastic order, and had taken a vow of celibacy, which, because it was made to God, he had no right to withdraw. Yet we know that he did so, and induced a Catherine Bora, a nun, to violate her vow. Because both were under vow to remain unmarried throughout their lives, they were unable to contract a valid marriage.

We have no space to quote from a dozen historians of the

highest rank who praise the monastic system not only because of its great special benefit to its members, but because of what the monks did for civilization, for education, for the promotion of the arts and sciences. But, as we have remarked, if the reformers, who became worldly-minded by playing with the worldliest and most wicked princes, decided that monasticism was wrong, then, it is assumed, it must have been wrong.

In his article Dr. Rist treats of the Sacraments and of Mary and the Saints.

About the Sacraments he says: "Logically it would seem, the reformers, with their emphasis upon an inside, objective, religious authority, should have discarded all historical ceremonials, including the seven Sacraments of the Church." Sacraments are not ceremonials. But if they were instituted by Christ on what grounds would any reformer have been justified in discarding them? He tells us that they retained two of these Sacraments—Baptism and the Eucharist—as essential to salvation; "for these two have the undoubted sanction of the New Testament and of the early Church."

No Mass—No Eucharist

They did not retain two, but only one. Abolishing the Mass, they could not have retained the Eucharist, because the Eucharist is produced in the Mass. Luther taught that at the moment of receiving the Lord's Supper (this was the name for the Eucharist) Christ was present. But how does He become present?

Most modern Protestants do not claim that Christ is present at all in Communion, but rather that the bread and wine received represent Christ's body and blood.

Dr. Rist holds that devotion to Mary and the Saints was never characteristic of the early Church but "had their rise and development in the Middle Ages." Immediately after saying this, he, however, observes: "Mary is extolled to some extent in the birth narratives in Matthew and Luke. From this modest beginning she assumed an increasing importance in the second and third centuries. This foreshadowed her later exaltation."

One of the reasons why he believes that "the cults of Mary and the saints" grew as the years went by is that "in this period not only God, but Christ as well had become so transcendent, so far removed from men and from earth, that Mary and the saints were increasingly appealed to as quasi-divinities, intercessors between man and his God. For this reason the reformers . . . did away with Mary and the saints as semi-divine intermediators and . . . rejected purgatory, indulgences, prayers for the dead, relics and sacred sites. By doing so they struck another powerful blow against the sacerdotalism that had fattened on these be-

liefs, and the more or less superstitious practices associated with them."

"On the positive side," writes Dr. Rist, "the reformers centered attention once more upon Christ as the one and only mediator between man and God."

Surely my readers will not expect me to answer this most unfounded and ridiculous observation made by Dr. Rist. No Catholic needs to be told that there is only one Redeemer and, therefore, only one Divine Mediator between man and God. But that does not militate against Mary or the Saints, or myself or yourself, mediating between man and Christ. Protestants who ask prayers of one another endorse such mediation.

The Veteran's Approach

The veteran priest approaching a sickbed does not say: "Do you want to go to confession?" but rather: "How long is it since you went to confession?" meanwhile putting on his stole and waving the others present to leave the room. Here it would be easy enough for the sick person to decline the priest's ministrations just at the moment; and having once declared himself he could and probably would become quite stubborn about it. In nine times out of ten, however, in his weakened state he will not feel like starting an argument on a point which apparently is already settled; so many a man finds himself making a confession when he had no such intention a moment before.—**Art of Persuasion in Pastoral Theology**, by Rev. Henry D. Buchanan.

Bishop's "Secretary"

London (CIP)—It has now been revealed that the Chief Rabbi of Liege, Belgium, has been living during almost the entire period of the German occupation of Belgium in the residence of Bishop Louis Kerkhofs of Liege, disguised as the Bishop's "personal secretary." The Rabbi was always at the side of the Bishop, even during official inspection tours, and actually did a certain amount of secretarial work for the Bishop. Bishop Kerkhofs did not hesitate a moment to receive him into his house when the Rabbi, informed that the Gestapo was looking for him, asked for asylum. After the liberation of Liege, the Rabbi, whose whereabouts had been known only to a few persons, appeared suddenly again in what had become, because of Nazi persecutions, a very small Jewish congregation.

The Validity of Franz Werfel's Apologetic

What kind of "Catholic" was Werfel?

Bart M. Reilly, M.A., S.T.L.

How do I ever manage, in the twinkling of an eye, and with my few writing utensils, to conjure upon the confusion of my soul and its helplessness before God? (Between Heaven and Earth, p. 216)

THESE words had a hauntingly familiar ring the first time I read them in this latest book of Franz Werfel. It seemed as though I had heard them before, or at least that the impression they left had been made before; when or in what circumstances I could not identify. This impression carried over through the rest of the book and was still with me as I re-read it in preparation for a book-review. I had finished the review before I finally placed the earlier experience. It was had some years ago, in 1938, while I was reading his *Hearken unto the Voice*. There from the tortured consciousness of Clayton Reeves came what to me is Werfel's own conception of his artistic creed:

"What is work? A blind man continually turning his shaft round the same central point, without hope . . . A moment of inspiration, however, or whatever name one gives it, contains everything at the same time, even though the figures, incidents, and ideas throng to one's mind by the hundred. They emerge in a single flash." (p. 42)

Although this description is primarily of artistic inspiration and describes the genesis of an artistic work, specifically a book, nevertheless without strain it is to be applied to the genesis and progression of Werfel's religious belief, which he admits is both the ultimate end and culmination of artistic endeavor.

It may seem an over-simplification to reduce Werfel's apologetic method to this one quotation from a character who is admittedly abnormal when he utters it. Literary men and their defenders are quick to point out that an author is not necessarily expressing his own convictions through his characters. They plead literary consistency, the demands of character portrayal, and the necessity of making their people real. This is certainly true, and a critic must be extremely careful in his use of fictional characters and their words when attempting to interpret the mind and purpose of the author. With Werfel, though, the critic is exceptionally fortunate; he does not have to depend on fiction alone for his analysis. Werfel has published an account

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Father Reilly is presently occupied in graduate studies at the Catholic University.

of his belief and the manner in which he attained it. In attempting, then, an appraisal of that account I shall rely chiefly on this recent book. Yet since fewer people will read this book than his novels, I think it necessary to consider these latter also, for in them is embodied the quest that reaches its end in *Between Heaven and Earth.*

The Confessions of Franz Werfel

"In this important new book, Franz Werfel . . . presents a personal confession which takes on universal significance," says the jacket blurb. Confession it is, at least in the intellectual order, and is in the line of descent, albeit collateral rather than direct, from the *Confessions* of Saint Augustine. Its purpose is avowedly the same: to acknowledge an early period spent apart from and in some measure opposed to God, but a later acceptance of Him. Universal significance, however, can be, and in fact must be, denied; for unlike the Augustinian confession this one stems from admitted confusion and helplessness and proceeds through intermittent flashes of inspiration rather than logical reasoning. Consequently the acceptance of God is not complete nor in any way humble, despite the implied humility in the opening quotation and the many other explicit protestations throughout the book. It lacks the surrender of Saint Augustine following upon the *Tolle et lege.* I risk the accusation of trying to out-Werfel Werfel in the use of antithesis when I say that he reverses the instruction given to and accepted by Saint Augustine; his method is *Lege et tolle.* Herein lies the basic fault of his religious approach: he takes from his reading only what he wishes, that is, only what squares with what has come to him "in the twinkling of an eye," in that moment of inspiration which "contains everything at the same time, even though the figures, incidents, and ideas throng to one's mind by the hundred." If "they emerge in a single flash," that emergence is great "confusion of soul and helplessness before God."

Cancerous Implications

Yet, as priests I think we must know this book in order to meet and offset its alluring danger to questioning souls. Too many, even Catholics, are going to find in it some justification of their own confusion in face of the Almighty and the present conflict with the powers of evil. Too many are going to cheer wholeheartedly its object of attack (naturalistic nihilism, as he calls it), laud its purpose and accept its conclusions, but miss entirely its cancerous implications. In the excitement of having a world-renowned author attack their enemies, and especially one who has put before a scoffing world a heart-warming vindication of their lovely American Patroness, The Immaculate Conception, unwary Catholics are

likely to pass over the implications of such *Theologoumena:*

"Only the eternally most changeable can hope to meet the eternally most unchangeable. This is why every petrified religion is like a blasphemy." (p. 144)

"Even in its very own realm Christianity exists more as a preserved than a powerful living force. It is more a matter of tradition and rote than of experience and faith." (p. 209)

The suppressed joy and excitement that is felt when enemies are openly flayed in clever terms:

"Skeptic always rimes with septic; the spirit died of intellectual poisoning," (p. 51) might cloud the fact that Irrationalism is just as dangerous as Rationalism and basically just another form of Skepticism. The septic skeptic is not more a sign of intellectual death from poison than is the pseudo-mystic who places his faith in God on the unstable sands of religious experience:

"The Divine is a tender music of the innermost soul; it is something which can be, but need not necessarily be, perceived." (p. 119)

The danger is heightened because of the sop thrown occasionally to objective religion:

"Religion remains steadfast within its own truths. Among its objective, historical truths belong the revelations and inspired doctrines of the salvation of humanity." (p. 114)

The value of this statement can be gathered from the sentence immediately following it:

"Concerning these I shall remain reverently silent." (ibid.) The impression is given that the reverence is assumed whereas the silence is necessary. It need only be recalled that both approaches to Religion, the irrational as well as the purely rational, have been condemned by the Vatican Council.

Werfel's Heroes

It is not coincidental, then, that Werfel's great idols in the philosophical world are Plato and Descartes. Each insists on a subjective criterion of truth, really "faith" instead of knowledge. Werfel's acceptance of Descartes's ideological argument for the existence of God is the closest he comes to an attempted demonstration in the strict sense. He has, it is true, four "reasons" for the necessity of belief in God. He calls them *The Psychological Reason* (p. 125), *The Logical Reason* (p. 126), *The Moral Reason* (pp. 127-132), and *The Esthetic Reason* (pp. 133-140). The disproportionate space given to each is enlightening as an indication of its relative value. Esthetics takes precedence over all; morality is the next in importance; with logic and psychology ranking an "ex aequo" poor third, and last. Furthermore, let it be noted that neither the esthetic nor the moral "reason" is

a reason strictly speaking, but rather a postulate of what Kant called the practical reason; in other words purely subjective. His moral "reason," consequently, is not one proceeding from an objective norm of morality based on the suitability of specific actions with integral human nature, and made manifest through the human reason, but a pragmatic one which takes its value from esthetics. I think it is important to realize the relationship between these two "reasons," for a reading of *The Moral Reason* alone will perhaps sound quite orthodox. Therein lies its speciousness. If, however, it is taken in conjunction with *The Esthetic Reason,* its true character will be seen.

I will quote in its entirety the basic principle of both these "reasons." The quotation will also serve as a good example of the confusion rampant throughout the book—a confusion that is aggravated by strange sentence-forms and inexact words and phrases:

"From mathematics we know that, of two correct solutions to a problem, that one must be preferred which achieves the result in the shorter, simpler and hence more beautiful way. And by this token, when truth no longer has anything to say, the decision as to the value of a mental process is entrusted to beauty." (p. 133)

"Philosophically, the truth and reality of neither (a God-pervaded or a godless world) is demonstrable. Before the tribunal of logic they are only disillusioned and illusory illusions. The strict example of mathematics permits us to set up beauty as an arbiter so that she may pass judgment where truth has no more to say." (p. 139)

The Psychological Reason is no more than a cursory restatement in modernistic terms of Descartes' ideological argument. Where Descartes makes the idea of God contain in its comprehension the existence of God, Werfel makes "the inner perception of the Divine" a necessary result of a pre-existing fact, that is, the mass "spiritual experience" of humanity demands the "existence of what this experience is based upon." (p. 125) *The Logical Reason* is faintly reminiscent of the argument from order, though Werfel calls it "meaning," and obscures its value with pseudo-metaphysical trappings:

"Without meaning and logical consistency . . . nothing is conceivable . . . In acknowledging meaning and consistency we posit . . . a first and last meaning, and an eternal logical consistency which is God." (p. 126)

Basically, then, all his "reasons" are nothing else than the modernistic pragmatic contentions of religious sentiment. All amply testify to the confusion of his soul and his helplessness before God, and bring to mind sharply the position of the Church that even though men can *de jure* know and demon-

strate from reason alone the existence of God, yet *de facto* most men, even—should we say especially?—great men of letters, need the help of revelation, and therefore of Faith, a Faith that is humble in origin and in use: a *tolle et lege,* not a *lege et tolle.*

Modern False Mysticism

Nor is Werfel the only popular novelist setting forth today these ideas about God and religion. Three others within the past months have come forth with some sort of false mysticism based in irrationalism, though with them we have not the advantage of a clear-cut statement of their principles and have to gather them from the novels, thereby running into the danger mentioned earlier. Somerset Maugham finds his answer in the mysticism of India. He, however, is too much the sophisticate to admit a personal concern with religion, and so disclaims any part in the soul-search of Larry Elliott except that of reporter. Not only is he a good example of the septic skeptic but his entire effete attitude is, to say the least, nauseating. Aldous Huxley, on the other hand, demands more respect than Maugham, for his is a serious attempt to find a solution, but his answer is likewise Oriental and rests in a freedom from the world and personal identity, and consequently personal responsibility. A. J. Cronin, a Catholic in name, points up strikingly the danger to which I have referred. Father Chisholm exhibits the symptoms even in the current film version of *The Keys of the Kingdom,* but Canon Roche in *The Green Years* definitely advises Robert Shannon to believe in God blindly and shun the intellectual approach. A strange sort of conclusion for a Catholic! But, of course, it must be remembered that Cronin is not concerned with theological problems and actually refuses to discuss them. Werfel is at least honest and sincere enough to give his principles, confusing though those principles be.

These principles, as I have tried to summarize them, underlie his popular novels. Last spring I found myself somewhat puzzled by the hope, incident upon the filming of *The Song of Bernadette,* that he would soon be in the Church. My opinion over a number of years (now proven correct) had been that —*salva Gratia Dei*—Werfel would never be a Christian, let alone a Catholic. But in order to reassure myself I reread in the order of publication the four novels by which he is chiefly known to the American people: *The Forty Days of Musa Dagh, Hearken unto the Voice, Embezzled Heaven,* and *The Song of Bernadette.* My studied conclusion then was that Werfel is an individualist in religion, really a true descendent of the 17th and 18th century moderate Deists, who took their origin from Lord Herbert of Cherbury and traced their descent through

the Cambridge Platonists, later Deists like John Locke, Tillotson, and Clarke, to end finally in the mysticism of William Law, *The Analogy of Religion* of Bishop Butler, or the idealism of Berkeley. Werfel combines in some measure all of these three terminations of the Deistic movement. From Berkeley he has inherited a late-found scathing distrust of the physical and natural sciences. With Butler he holds to a revelation and some of its contents, and endeavors to put it on what he considers a sound basis. This basis, however, when analyzed, is nothing other than Law's criterion of mystic or religious feeling. From the whole movement he has taken the fundamental tenet that every man is his own theologian and that any attempt by a Church to enforce its teachings is an insufferable insult and the mark of petrifaction. Right Conscience, The Inner Perception of the Divine Command, Salvation, Union with God, proceed from the individual's personal experience and, though Werfel does not explicitly say so, from his own personal and private judgment. The progression of these ideas through his novels is quite clear to the attentive reader. Mounting through all of them is the rejection of "petrified" organizations which reaches its culmination in the opposition of Pere Perymale to Bernadette. The present book merely makes explicit what the novels professed implicitly; it adds the *erat* to the former *quod erit demonstrandum*. This to me is Werfel's religious position, and the reason for my conviction that he will never submit to Baptism: "A Jew who steps up to the baptismal font is a deserter." (p. 199)

Werfel's Concept of Judaism

What does Werfel mean by this last statement and what is the process of thought by which he arrives at this conclusion? I don't profess to be able to follow clearly his ideas on "Christ and Israel" (pp. 193-212). In fact, he seems to foresee an attempted analysis and hurries to forestall it by claiming that no non-Jew (p. 196), nor even the Jew himself (p. 193), Werfel included (p. 205), can understand Israel's position. However, "Fools rush in . . .," and this fool is encouraged by the fact that the first Christians were Jews, and certainly in the eyes of Christ, Who should know, they were not deserters. Briefly I would say that Werfel's position is based on a racial and egoistical pride stemming from the obsession that the Jew is individually and racially predestined by God to a life of persecution. It is—and I do not think the word is too strong— an obsession that Israel is a divinely decreed scapegoat:

"Why did Providence call me to the Holy Land? Because I belong here by descent? . . . My father was a Jew . . . I am therefore one of the people of the Covenant . . . he [my fa-

ther] is in me, and his fathers and their fathers are in me too, back to the first and last Father . . . And it is this first and last Father, the God of my fathers, Who sets me in opposition to all the others, and has allotted me a fate from which there is no salvation . . . There can be no cure for us, no earthly peace or order, so long as it is His wish that in relation to every human community we should be the eternally different. A Divine precision has eliminated every way of escape." *(Hearken unto the Voice,* pp. 29-30)

Modern Psychology would say that Clayton Reeves, who utters these words, is suffering from a persecution complex. What shall its verdict be of Franz Werfel when he states:

". . . The people of God, as long as there will be a Christian history, that is to say, until the end of time, will be like the hapless actor in a provincial theater, who must play the villain and who is booed off the stage by the naive audience. And how should a naive onlooker be able to distinguish between the invisible hand of authorship and the visible drama?" *(Between Heaven and Earth,* p. 196)

I say this obsession is egoistical; the word Werfel uses is "stiffnecked."

"What Moses said of them [Israel] 'It is a stiffnecked people,' includes the strange fact that Israel cannot metaphysically understand nor portray itself. These two spiritual activities, understanding oneself and portraying oneself, presuppose a characteristic whose exact opposite signifies stiffneckedness and arrogance." (ibid., p. 193)

On such premises the Jew must remain a Jew in order that God's Old Testament vengeance be carried out. Consequently, to be converted is to the Jew a desertion in a threefold sense: in human estimation he deserts a despised people, in divine estimation he deserts the people of God and so frustrates God's plan for him, and finally in Christian estimation he deserts his divinely appointed role of scapegoat as a witness to Christ. (pp. 199-200) What is the final answer for the Jew? Werfel does not know, or at least refuses to say, taking refuge in mystery:

". . . Herein I have touched upon a mystery which I do not feel strong enough nor wise enough to interpret validly." (p. 205)

However, he suggests an answer in his "theory of correspondences" (pp. 20-11), which, following the story of Joseph in Egypt, contains a latter-day revelation of Christ to his brothers of Israel. Then Israel as a body will enter into the Church, but upon her own terms:

". . . Israel as a whole will enter the church of its Messiah but will not lose its identity. For the sake of kinship and of bearing witness it will be preserved as a separate entity even when it disappears into unity." (p. 211)

If my treatment of this prominent litterateur seems intolerant, I can say only that the Church Herself is intolerant of error. Today that intolerance must be particularly stringent. Too many of us are inclined to act as though the danger of Modernism is past; we are lulled into a false security by the almost complete lack of frontal attack on the Church. We forget that undermining is the more effective attack. It is the very basis of the Catholic religion that is at stake today. Historical Revelation and the powers of the human reason are being sapped of their strength more by the best-sellers than by professionally theological treatises. The objectivity of Religion must be upheld against feeling and sentiment however beautifully and pleasantly the latter be presented. If we feed our people, or let them be fed, sentiment, if we accept converts, for instance, without making sure of the *assensus firmus mentis*, we are not faithful ministers of the Word. We do not mark our fidelity to that Word by our success in swaying crowds, no matter the persuasiveness of the radio voice and personality, or the captiousness of the written word. We are vowed to a reality the basis of which is: "Thus saith the Lord God," not "Thus feel I." Our morality receives its sanction from the "I say to you" of Our Blessed Lord, not the "I want to . . ." of modern effeminacy. The same human feelings that a short time ago were shocked by the enemy's wanton, indiscriminate bombing of civilians are today applauding the discovery of the atomic bomb by our own country. Where lies the *recta ratio* for the world today if not in the *profitetur, declarat, et definit Sancta Mater Ecclesia*? The Church has no need of any individual man, however, prominent; men need the Church.

Prayer of St. Francis of Assisi for Peace

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sickness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

Mission Intention for October:

"Christian kindness to converts from Mohammedanism."

Saint Paul and Women

An essay on Apostolic chivalry—

Edward A. Mangan, C.SS.R., S.S.L.

THE purpose of this article is to combat the opinion, so widely diffused today, that St. Paul was a woman-hater, that he was an anti-feminist, that he was tainted with the rigorism of the Pharisees and with the Semitic prejudices against womankind.

This article will try to prove that St. Paul was on the contrary an ardent admirer of the nobility of womanhood. Far from being prejudiced against women or anti-feminist he was an ardent and indefatigable pro-feminist in the most beautiful sense of the word. And just because he had such a high respect and love for woman he labored incessantly to preserve her rightful position according to the principles of the Gospel of Jesus Christ, and he devised ways and means to guard womanhood in the newfound liberty of the Gospel against her own foolish ideas and those of men.

St. Luke's Gospel is called the "Gospel of the Women." The beautiful stories about the sinful woman who washed the feet of Christ with her tears of sorrow and compunction, the story of Mary Magdalene who had been freed of seven devils, the complete story and the names of the pious women who followed Christ during His public ministry, their beautiful courage at the foot of the cross, their fidelity and devotion on the first Easter day; all these are the lovely human touch that gives to St. Luke's Gospel the title of "Gospel of the Women."

Does not all this remind us of St. Paul who, in the midst of great troubles, when arguing deep questions, in the stress of all sorts of trying circumstances, constantly refers to women by name? We all remember the beautiful names: Lois, Eunice, Mary, Evodia, Synteche, Lydia, Phoebe, and above all, Priscilla.

This all tells a story which certainly is not colored with the hypocritical standoffishness of the Pharisees and the Rabbis. St. Paul must have had many and beautiful familiar dealings with these and other women. And so we are inclined to say that St. Luke imbibed his lovable partiality to women from his esteemed master, St. Paul. Quite possibly he included all these admirable stories about women in his Gospel because St. Paul preached them.

The Gospel of the Infancy

And the entrancingly lovely stories about our Blessed Mother and the infancy and boyhood of Christ! St. Luke alone among

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the four Evangelists has preserved these enchanting stories which strike the most sensitive chords in every human heart. From whom did he hear them? Almost certainly not from Our Lady herself because in all probability she was in heaven before St. Luke ever came to Palestine. But St. Paul had many opportunities of meeting Our Blessed Mother and of conversing familiarly with her. And St. Paul in all his letters dwells as much on the humanity of Christ as he does on the divinity. Why cannot we imagine the sensitive author of Philippians, the flaming author of II Corinthians, the poetic author of the thirteenth chapter of I Corinthians, sitting at the feet of the Mother of God and listening hungrily to these captivating stories and then preaching them and making it his personal concern that St. Luke should incorporate them in his Gospel? Personally, for me it is the easiest thing in the world to admit that St. Luke had no other than St. Paul as his authority and source for the beautiful "Gospel of the Infancy."

About Women's Hats

Now for an examination of the famous passage in I Corinthians in which St. Paul is said by many to have unleashed his prejudices and his austerity against women. It is a well known passage. Even today, school girls who have probably heard a garbled account of the text from some amateur juggler of the Scriptures will ask you: "Will I incur St. Paul's anathema if I drop in hatless to church to make a visit?" The whole passage reads as follows:

"I want you all to know well that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God. Every man who prays or prophesies with anything on his head, disgraces his head and any woman who prays or prophesies bareheaded, disgraces her head for it is just as though she had her head shaved. For if a woman will not cover her head, let her cut off her hair too. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her cover her head. For a man ought not to wear anything on his head, for he is the image of God and reflects his glory; while woman is the reflection of man's glory. For man was not made from woman but woman from man, and man was not created for woman, but woman for man. That is why a woman should have on her head a (mark of) power, because of the angels. But in the Lord, woman is not independent of man, nor man of woman. For just as woman was made from man, man is born of woman and everything is from God. Judge for yourselves. Is it proper for a woman to pray to God with nothing on her head? Does not nature itself teach you that it is degrading for a man to wear his hair long; but for a woman, long hair is her pride? For her hair is given her as a covering" I Cor. 11, 3-15.

Such is the famous passage. It was written by St. Paul after he had been told that there were abuses in his beloved church at Corinth. One of the abuses was the pride and arrogance of the newly converted Corinthian women. They proclaimed themselves independent of all restraint, using St. Paul's battle cry of "freedom in Christ" as their argument.

Against Exaggerated Feminism

Among the Greeks of this time, the women always wore a veil in public. In all probability the pagan women of Corinth took off the veil in their idolatrous meetings in the temples and the result was disorder of every kind. The newly converted Corinthian women had begun the practice of removing their veils at the Christian gatherings. St. Paul was told of this and the passage under discussion is his way of remedying the abuse.

In treating of this question apparently so inconsequential, St. Paul, as is his habit, enters deeply into theology. The passage is in fact a statement of the age-old, primordial principles on the relation of the two sexes. In stating these principles the Apostle envelopes them in considerations which appear very contingent and local, so that we ask ourselves what is the essential and immutable teaching contained in the discussion.

St. Paul in the whole passage affirms two things: 1. in religious gatherings, which are external and social functions, the natural and social subordination of one sex to the other, or rather their interrelation, should show itself; 2. he preaches the indestructible solidarity and absolute equality of the two sexes "in the Lord," that is to say, before God, and in the life of religion. We must keep this in mind. In this passage as in many others scattered through his letters, the great Apostle preaches the religious equality of both sexes before God, in the essential and invisible, individual order, just as he preaches the absolute equality of all the races of humanity, Jew, Greek and Barbarian.

Woman's Divine Vocation

In this passage of I Corinthians, St. Paul, far from degrading woman, simply shows that she has a divine vocation. She is a masterpiece of God's love and beauty and gentleness and her sublime dignity consists in preserving her place in the social life which nature and revelation prove her to have. In Corinth and in St. Paul's time the veil worn on the head was a sign of this position and of this dignity and women who from a desire for wanton and unrestrained liberty discarded the veil in public religious gatherings, according to the Apostle, disgraced womanhood and showed pride and arrogance in the presence of the angels who were present when woman was created to participate according to her sex in the do-

minion of the male sex over all creation.

These are the principal items of unchanging teaching contained in our passage. Elsewhere, particularly, in Chapter 7 of this same letter, St. Paul vindicates the absolute equality of women when he speaks of the rights of marriage and of the Pauline privilege. No one man in the whole history of the world ever did so much to vindicate woman's essential rights and to idealize her position of love and beauty and gentleness in God's scheme of things.

According to St. Paul, in his time, Greek women (he says nothing of Hebrew or of Roman women) should wear the veil in public, not particularly as a sign of subjection but to express her participation in the power of man whose glory she is (woman is the beauty and glory of the human race). At other times, other customs maybe; but the principles of St. Paul are good and valid for all times.

They Showed Him

A Corpus Christi procession, which is probably the largest of its kind in the United States, owes much of its size and dignity to a patronizing sermon of a Protestant minister, given at about the time of its inception. This gentleman by way of showing his own broadmindedness stated that Catholics were no longer to be accused of idolatry; because, while it was undoubtedly true that in medieval times the Consecrated Host received actual adoration, no modern Catholic believed in the Real Presence.

The natural reaction to this was that the Catholics said with one voice: "We'll show him!" Which they did, twenty thousand strong.—**Art of Persuasion in Pastoral Theology, by Rev. Henry D. Buchanan.**

Some years ago when your editor [Rev. Edward T. Meehan] was studying for the priesthood, the famous English Dominican, Hugh Pope, lectured in our seminary at Dunwoodie. He told of the street preaching movements in England, and how one Saturday night when speaking at the crossroads of a country village on the subject of "Purity," he emphasized again and again the malice of bad thoughts. "And then," said he, "to drive home my topic all the more, I pointed at different ones in the audience, and said, "How about you? Did you ever have bad thoughts?"—meaning it of course as a rhetorical question. But one country lad of about 19, took it as a personal query, and made bold to answer the padre in an unmistakable cockney accent, "Ever have bad thoughts? 'Eaps of 'em: got 'em now!"—**Camillus**

All-Out Offensive In Baltimore

Retreats for our youngsters in public schools

Wm. Kailer Dunn

FOR several years the priests of the Baltimore Archdiocese have worked at the problem of religious instructions for Catholics in the public secondary schools. The program consisted in the establishment of Newman Clubs in the various parishes and the holding of an annual three-day retreat in churches near the schools. At the retreats, exercises were held in the early morning before school opened and then resumed in the later afternoon when pupils had been dismissed.

Zealous and untiring the efforts were, but they seemed to accomplish too little because of the handicaps of the arrangement. The boys and girls had to leave an hour earlier, rush into Mass and a short instruction with the day's school work on their minds. In the afternoon, tired, or holding part time jobs, or engaged in extra-curricular school doings, they came—few in number and in no mood for instructions, or they came not at all. The average attendance for the entire city hovered around the 300 mark.

In 1943 it was decided that an "all-out offensive" should be launched on the problem.

All-Out Offensive

As the first step, His Excellency, Archbishop Michael J. Curley, proclaimed three whole October days as retreat time for the Catholics in public secondary schools. The School Board was then informed of the Archbishop's action. They were asked to recognize these days as religious holidays proclaimed by ecclesiastical authority as they had on the occasion of several Jewish holidays.

The Board was shown the difficulties of the existing system and to this was added the appeal of Baltimore judges and social workers for more religion to combat delinquency. Finally it was pointed out that only by as complete a withdrawal as possible from studies and other worldly pursuits could a real retreat be made.

The reply of the school authorities was most favorable. They had always recognized, they said, the right of parents to absent their children from school for religious purposes. Further help came from a notice sent by the Board to the principals of all secondary schools. It said in part: "Consideration should be given to these dates

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[of the retreat] before the planning of tests or any other type of lessons that cannot be made up by pupils who are absent because of religious holidays." This meant that the retreatants would not suffer in their school work, and teachers were under obligation to give them the tests later or to let them catch up in important work. (In a very few instances teachers refused this cooperation to their pupils. But when the cases were brought to the Superintendent's attention, satisfactory adjustments were quickly made.)

Scouring the Parishes

With this arranged, an intensive publicity campaign got under way. The principals of all Catholic primary schools were asked to send in the names and addresses of public school pupils they knew in their parishes. This resulted in an initial list of about 1200. The information was then forwarded to the Sodality Director of each parish who was asked to check his census files to get more names. These he distributed among picked workers in his Sodality who scoured the parish with door to door calls. They explained the new system. They stressed what a retreat would do for the young people. They themselves turned up new names and addresses for further neighborhood visits.

The daily and diocesan press, street-car ads, hand bills, and picked boys and girls from the schools themselves all combined to "talk-up" the idea and make the pupils as a group retreat-minded. On the Sunday before the retreat, a letter from the Archbishop was read from every pulpit and made the basis of a short talk. In addition to this, copies of a printed excuse-form for the parents to sign and send to the principal, and a schedule of churches and the schools to be attended by them arrived in the mail of each student on the list. Enclosed was a personal letter inviting the recipient to come to the retreat.

On the opening morning in October 1943, approximately 3500 pupils came out for the retreats. One church in the heavily populated eastern section of the city had over 1000. Wherever possible the exercises were held separately for high school, junior high, and vocational schools. In 1944 two more retreats were added, one of them to take the junior high pupils away from the big group mentioned above. Result —about 100 at the new retreat and 1154 high school students at the original place!

Jane Meets Joe

The total attendance in 1944 was 3606. The movement was considered to be more than holding its own, because the general high school population had dropped in the ensuing year due to military enlistments and the lure of jobs in a war-industry city. To be noted especially in 1944 was the big attendance by the

colored pupils. Their enrollment went from 192 to 277.

In 1943, the exercises began at 9:30 with Mass. This was followed by three talks interspersed with short recreational periods. Two of the three conferences were held in the church and the middle one in the parish hall. During the free periods the recreational facilities of the place were thrown open. The boys and girls played ping-pong, pool, had community singing, etc. This may seem bizarre to some, but it broke up standoffishness between priest and pupil and helped Catholics to meet Catholics. Betty and Jane had never known handsome Joe before or even dreamed he was of the same Faith as themselves. These recesses also were used to distribute pamphlets and missals among the retreatants.

The over-all directives of the retreat were to interest the boys and girls in their faith, to instruct them, and to give them a solid pattern of Catholic living. With obvious limitations of time and local circumstances, all matter presented was colored by these ends. They were further broken down to the immediate goals of a good Confession and Communion. The subject matter was arranged to climax in Confession on the second day and Communion on the third. The latter was followed by a breakfast in the hall at which all were the guests of the local pastor.

The exercises ended each day at noon and the retreatants were urged to return home and to read pamphlets. In 1944 this half-day feature was criticized by the School Board, who indicated their wish that the exercises cover the whole school day. In compliance with their request, and because some retreat masters had found themselves rushed, the schedule was extended into the afternoon. This involved the serving of lunches. Quite a financial item in itself, the lunch meant much extra work. The food was served by ladies of the parish in cafeteria style at a cost of 25c per plate. During the afternoon a project period with demonstrations of the Sacraments, the Mass, etc., was held. This was followed by an open-forum question-box, the showing of a movie on the Mass and then Benediction. (Several retreat masters think the day is now too long and tiresome. In the large retreats some afternoon truancies were noted.)

The Follow-Up

To prepare for follow-up work, each student filled out a registration card giving his name, address, school, parish, affiliation with Holy Name, Sodality and Social Club. At the end of the retreat a souvenir leaflet with a summary of Catholic living principles was distributed. It also contained a list of the Catholic Social Clubs in the city which the pupil was urged to join. In these clubs a course of religious instructions has been inaugurated as a regular weekly feature.

Using the registration cards as guides, the retreat masters each issued Christmas letters to those who had been with them in October. In some cases the priests had the students call on them from time to time for chats. One had informal gatherings for those who wanted further discussions. Another sent notices to his boys that he would be at the retreat church for Christmas Confessions. Many of them came to him. Moderators of Social Clubs got at the files to draw for their organizations. The Veteran Units of the Student Mission Crusade wrote those who had indicated they were in the graduating class. And the Mission Helper sisters used the cards to reach girls for their Vocation Club. With but one exception of which I shall speak presently, reaction to the retreats has been favorable on all sides.

Protest

After the initial effort in 1943, a violent protest was lodged with the School Board by the Maryland Baptist Union Association which happened to be in convention at the time. The Board was charged with "flagrantly violating" the principle of separation of Church and State. The ministers asked for assurance that similar requests by Catholics or any other religious group would not be honored in the future. The School Superintendent refused comment but the resolutions of the convention were answered in the public press by the Archbishop. His Excellency expressed surprise and regret that the Baptists attempted to impede in such critical times the religious education of youth. He praised the zeal of the Jewish people in caring for their children's training and said we all might learn from them. That the Board had violated the Church and State principle he characterized as nonsense, and stated he would be grateful to see the Baptist Ministers endeavor to do more religious training of Baptist young people.

Public sentiment reacted tremendously in favor of the Archbishop's stand and the press was filled with condemnation of the Convention's attitude, several of the letters being from Baptist laymen. The following year the Board approved the retreat plans without hesitation.

A Frank Appraisal

In looking to the 1945 retreats, the priests are conscious of several defects for which, it is hoped, remedies will be found. In the present plan, for example, once the student hands in his excuse slip he is off for three days. If he decides on a holiday and shows up at home at the right time, no one may ever know. The school authorities have so far refused to work out a check between the excuse list and the registration cards. "It is a matter," they say, "for the parents to enforce."

The afternoon services, as pointed out above, are still a

problem. The shifting of students from the retreat for their school to one nearer their homes has also brought high school students to a junior high retreat. And the attempt to give a retreat to 1154 boys and girls under one roof has taxed the ingenuity of one of the finest retreat masters in the East.

All in all, however, it is felt that the system has been effective. The jump from 300 to 3600 has meant that perhaps two thirds of the estimated Catholic secondary public school population is being reached. The movement has spread to the Archdiocese of Washington where this year nineteen retreats were held in the District of Columbia and two in adjoining Maryland counties.

The priests have spoken of the many long-time-since Confessions heard. The students have told of dozens of cases of return to the Sacraments and Mass attendance they have noticed among their friends. A Catholic consciousness, too, has been engendered in these boys and girls. They realized for the first time that they were a sizeable group in the public schools. They showed visibly the effects of a new and righteous pride in their membership in God's Church. Too often before, it seemed to have been buried in the great spirit of religious indifference which must of necessity characterize our American public school system. Lastly, as a "terminus a quo," the retreats have opened up a vista of tremendous follow-up opportunities in which these youths can be made better Catholics.

A post-war building program of Catholic secondary schools for both white and colored has been announced by the Archbishop. Until this all important work can be completed, and thereafter too, (for we shall always have Catholics in public schools) the retreat movement will continue to bring these souls closer to the fold and heart of Christ.

Exactly How We Feel, Too

According to Vincent Starrett in **Books Alive**, the following rejection is used by a certain Chinese publisher to soothe the hurts of unsuccessful authors: "We read your manuscript with boundless delight. By the sacred ashes of our ancestors, we swear that we have never dipped into a book of such overwhelming mastery. If we were to publish this book it would be impossible in the future to issue any book of a lower standard. As it is unthinkable that within the next 10,000 years we shall find its equal, we are, to our great regret, compelled to return this divine work, and beg you a thousand times to forgive our action."—**Ave Maria**

Quaesita et Responsa

J. P. Lydon

A Catholic couple want to have their civil marriage validated. But they intend to practice contraception for some years. May I assist at it and why?

You may, according to good authors. The intention to practice contraception does not make the marriage invalid, but gravely sinful. You may assist at a marriage of grave sinners for a serious reason (C. 1065, 1066). It is material cooperation for a grave reason.

But if one places a condition against the validity of the marriage (e.g., no right to normal conjugal relations), you must refuse to assist (S.C., June 29, 1941; A.A.S., 1941, 297; Bouscaren, Digest, II, p. 253 ff.). Birth-prevention by artificial means is sinful, of course, but if the right to normal relations is given, the marriage is valid. The right is considered to be excluded when the intention is absolute and for life. In the average case, they intend only the abuse of the right. The Rota in Rome rejects most cases because it is not proved that the right is excluded (Bouscaren, II p. 310).

Was a funeral Mass allowed on the transferred feast of the Annunciation, double of first class, April 9, 1945?

Theoretically there is a dispute whether the prohibition affects only the proper date or the day to which the feast and office are transferred (O'Connell, *Celebration of Mass*, p. 149, note 3). But since Oct. 16, 1940, we have an indult allowing funerals on those solemn feasts which are celebrated in the Universal Church as doubles of the first class, but which are not of obligation in this country. The exceptions are, the last three days of Holy Week and the feasts of Epiphany and Corpus Christi (Bouscaren, II, p. 200).

If a Church is dedicated to our Lady of Guadalupe, is that special Mass to be celebrated?

Yes. The feast of the titular is to be observed as a double of the first class with octave (C. 1168).

If an infant is born in a hospital and baptized there by the nurse in danger of death, if the parents come from various outside parishes, where is the record to be kept?

In danger of death any one can baptize (C. 71). The record is kept in the hospital, but the chaplain should notify the pastor of the parents (C. 778). That pastor also should record the fact since, in the future, a certificate will be asked from that parish. If the infant born away from the home of the parents can be brought to the parish of the parents for baptism "easily and without delay," the pastor of the

parents baptizes the child (C. 738, sec. 2).

A Church, at the request of the donor, was dedicated to the Holy Souls. This seems unusual. Does the Holy See approve of this?

The more common teaching is that the Holy Souls can pray for us. Yet, there is some doubt. "It seems better," says Herve, "that we do not preach this publicly as a devotion of the Church." "But private devotion to them (asking their prayers) is not to be condemned." (Manuale Theologiae Dogmaticae, IV, n. 560). It does not seem that a church should be dedicated to them as it may be to the Saints. A Church cannot be dedicated to the Beati (before Canonization) without an Apostolic indult (Canon 1168, sec. 3). To have a patron for a diocese the approval of the Holy See is necessary. For a parish, the Bishop gives the name.

Does taking a digitalis tablet break the Eucharistic fast?

Anything that is taken as food or drink or medicine and that can be digested breaks the Eucharistic fast. Digitalis is absorbed into the blood stream and stimulates the heart muscle, etc. The natural fast is violated when the following five conditions are present simultaneously: 1) The matter must have the characteristic of food or drink. 2) It must be taken through the mouth, not as part of the saliva nor in the process of breathing. 3) From outside into the mouth. 4) Into the stomach. 5) After midnight, according to any Canonical method of reckoning. For a detailed article on this subject, see Eccl. Rev., May, 1940, p. 405-430. Pure mineral oils which pass through the body without assimilation do not break the fast.

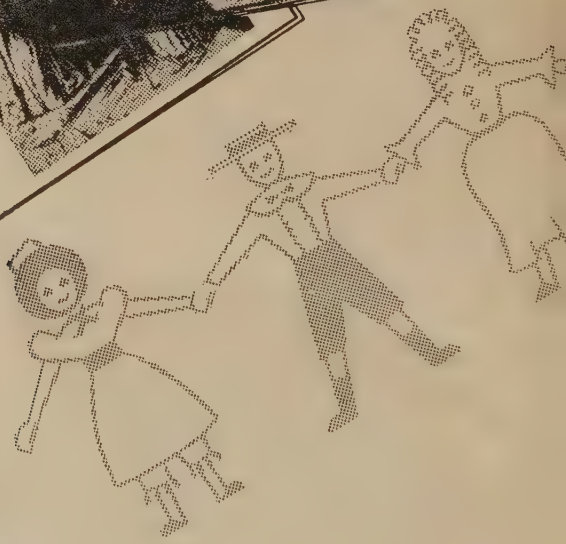
May a dispensation be given against the will of a person? Some priests here discussed the question pro and con and no definite conclusion was reached.

A pure favor is not given without the consent of both parties. But in case of a dispensation, everything depends on the one dispensing. Once the dispensation has been granted the law is relaxed. In case of dismissal for a canonical cause from a religious community or dispensing from sub-deaconship, etc., there may be valid reasons for insisting on the dispensation even though the person objects (Cicognani, Canon Law, p. 705).

She Can Say That Again!

To Heywood Broun's jibe that she had no sense of humor, Mrs. Sanger replied: "I am the protagonist of women who have nothing to laugh at."

Or, as a Catholic mother put it: "I'd rather have my children on my lap than on my conscience!"



DIAMOND ANNIVERSARY

The Young Catholic Messenger
1885-1945

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The School of the Tabernacle

Francis P. Donnelly, S.J.

WHEN you sent forth your disciples as teachers, Lord, you reared before them an immense university, in width embracing all nations, in height having all power, in depth teaching all your truths, in length enduring for all days. That reverberating "all" must have echoed in the heart of every one of your disciples as they went forth to the world, and your charge may still be heard from the altar where you strengthen and inspire in your tabernacle school.

You, Lord, are the hidden corner-stone of your university. You are present in all nations. Your tiny tabernacle is a power-house for all, manifesting the miraculous power of Divinity in the Body and Blood of the consecrated Host. In your silent school, Lord, you still teach all the truths you enjoined on your disciples, and, most consoling fact, you have been with us and will be with us all days until the consummation of the world.

"Learn of me," you said when you opened your Palestine school, and as an attraction you assured all that you were a teacher meek of heart. Indeed, Lord, you are a teacher surpassing all in meekness and you still exemplify that virtue which governs the impulses of anger. No matter how poor a scholar I am, you are not vexed or angry with me. My teachers in the world would likely begin the day with words of welcome and with rosy smiles of greeting, but how often I saw that smile fade away when I was remiss or failed in the lessons I should have known. How often too did the voice of my teacher lose its sweetness and take on an edge of sharpness when worse than negligent I grew rebellious and stubborn.

You, dear Lord, have been the same from the first day I came to your school and saw you come in my first communion to bless me and make me your pupil, even till today when I kneel before you after many comings and many blessings. You have not been stern and unyielding. You still teach me with all meekness, hoping to make me an honor student in your great university.

One might look for meekness in a teacher, but who would look upon humility of heart in the professor on his chair. The teacher by his position and training occupies a lofty place in the eyes of dull and uniformed pupils. Yet you, Lord, in inviting students to your school stated as an attraction that you were humble of heart.

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Indeed you were and are humble of heart. You held a high place in heaven, the Son of God, one with the Father and Holy Spirit. Yet you emptied yourself, as your apostle tells. You became man. More than that, you suffered such humiliation in your death that the prophet denied you the appearance of man. Then you gave me the crowning proof of humility of heart. You became Bread for me; you put yourself on the altar. You even descended to a level lower than your pupil, You became my food.

In all that, you are teaching me as you have taught your children during the ages. I too must be humble enough to teach others, and I beg you, Lord, to put into my heart a little of that humility of heart you manifest in your altar school. Your best students have given up wealth and high station to be your disciples. Others have left home and taken a lowly place to be lost in a community or even lived apart in the wilderness. Still others have humbly laid down their lives for you, some even suffering hideous leprosy.

When I look upon you, Lord, and upon all these leading students of your heavenly university, I am humiliated to find myself so lacking in true humility of heart. The proud who consider themselves and all they have superior, are slow to sacrifice possessions. When you open again the little door of your altar school, I hope you will find me when you come to examine my heart, far advanced in that humility which is your glory as a teacher and should be my test as a pupil.

A New Spiritual Bouquet Card

YES, there it is, another question concerning "pooling" of low Mass stipends at the time of funerals, in the "answer to questions" department of this monthly for priests! Well, the great number of spiritual bouquet low Mass stipends *was* at one time quite a problem to me too, in this one-priest parish. I remember one year when I had ten funerals within rather a short time, and received an average of 40 low Masses per funeral, four hundred in a year; and there was a lady who couldn't understand why I could not say the fifty low Masses for her deceased husband that year. That was the year I tried to "buck" the local custom of the undertaker handling Mass stipends, by having the people bring their stipend to the rectory and receive their spiritual bouquet cards signed by me. That idea didn't work. They didn't come. It's different now, and everyone is satisfied with the way we overcame the difficulty. Maybe some brother priest can use the idea.

In this locality, undertakers supply spiritual bouquet Mass

cards (mostly low Mass cards). These are taken to the home when the corpse is taken home. The faithful sign the cards and leave the stipends in care of the relatives of the deceased. The stipends and the cards are brought to the pastor after the funeral. Often they don't check correctly. The priest waves his essential right as a party to a contract, recognized by the canons, to accept or reject the stipends, and accepts them with an explanation that many of the Masses must be sent away since he cannot discharge low Mass stipends in such numbers. Sometimes the relatives suggest or even insist that the Masses be said in their parish church. Sometimes the relatives are willing that the money be used to form High Mass stipends "because they know a priest who does that."

But their pastor has a rather healthy respect for Canons 824 to 833, and especially for Canon 2324, so he explains that he cannot "pool" these stipends and change them to High Masses because each of their spiritual bouquet cards *specifically states the donor's intention as "one low Mass."*

The relatives are not the *donors* and it would be a big task to interview fifty donors about changing their intentions willingly. Since the donor's intention must be expressed or implied for High Masses, before the stipends could be used for High Masses, the pastor sets them on his books as low Masses, according to the prescription of the spiritual bouquet cards. Though he occasionally catches a relative changing High Mass spiritual bouquets to make five low Masses, he does not feel justified in assuming a layman's authority. He has enough Masses from the ordinary faithful to take up his year, so he sends away many or most of the spiritual bouquet Masses—unavoidably offending some people.

The writer believes that the occasion for much of the mental gymnastics in regard to Mass stipends could be avoided by providing a spiritual bouquet card plainly worded to meet the problem, especially since the flipflops are on such dangerous grounds. About two years ago, after reviewing Father Augustine's Commentary on Canon Law concerning Mass stipends and Father Bouscaren's Officially Published Documents concerning Canon 831 and ff., I sat down to prepare such a card for my own use. A local undertaker had it printed. Since then he has furnished it to many priests. All who are using it find that it fulfills its purpose. Undertakers find it to be more satisfactory than the commonly used cards. And, (maybe this will be a recommendation for it) in my parish, where High Masses were few, the people now come in much greater numbers to a daily High Mass. They seem to feel that their parish has advanced a degree in standing and they like it. No salestalk was necessary to bring about the

change, merely an announcement in the parish bulletin (not from the pulpit) that we had prepared a new spiritual bouquet card—and we submitted the text. The card left no room for misunderstanding, since it plainly states that an offering is made and joined to that of others to make up High Mass stipends. The donors, not the priest, do the "pooling" and the donors right is safeguarded according to the mind of the canons. The card takes a new form. It is a sheet 8 x 11 on heavy paper. There is room for 15 names on each sheet divided into 3 groups of five names each. A space is provided for notation of the amount of the offering after each name. Undertakers place several sheets next to their funeral register with a box or basket to receive the offerings. It is printed as follows:

Requiem High Masses

will be offered for the repose of the soul of

..... JOHN SMITH .....

as a token of sympathy from the following:

Name	Offering
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
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We ask you to join with others to make up Requiem High Mass Stipends to be sung at the parish church of the deceased. Because of the number of spiritual Bouquet Low Masses on hand, it is impossible to accept Low Mass Spiritual Bouquet Stipends.

The footnote should be printed as large as the heading. My first printer made it too small so it looked as if it had been intended to be overlooked SO ALL READ IT. Besides that objection, the only objection came from a priest user. It was: "What am I to do about three extra dollars left over after I made up 20 High Mass Stipends?" My answer: "Father, express YOUR sympathy too. In your charity give $2.00 yourself towards the 21st High Mass." He walked away, a satisfied smile on his face. I'm offering the card to *Our Sunday Visitor Press* to be printed for the convenience of priests.

Fervorinos for Confession

Peter J. Bernarding

For the four Saturdays of October

Before the 20th Sunday after Pentecost

St. Paul in the Epistle of to-morrow's Mass exhorts us to be wise. And true wisdom he finds to be "understanding what is the will of God." In doing the will of God lies the secret of a holy and truly happy life. The best proof of that is to be found in St. Paul's own life. After his vision of Christ on the way to Damascus, his only question was: "Lord, what wilt thou have me do?" That became the watchword of his whole life, and it led him to the heights of sanctity, as it led him to real joy, despite many tribulations. For you know that even suffering brings joy when borne out of love. Strive to practice this little secret of the saints.

Before the 21st Sunday after Pentecost

The spiritual life is a warfare against the enemies of our souls. Therefore, like soldiers, we need to arm ourselves for battle. What our armor must be in resisting the devil, St. Paul tells us in the Epistle for the Sunday. As protective armor he mentions truth, justice, the gospel of peace, and faith. For the defensive he gives us "the word of God" which he calls "the sword of the Spirit." How this sword is to be used, Our Lord Himself shows us in His threefold temptation. He thrusts aside each luring offer of Satan with the word of God—"Not by bread alone does man live, but by every word that comes forth from the mouth of God;" "Thou shalt not tempt the Lord thy God;" "The Lord thy God shalt thou worship, and him only shalt thou serve." Learn to live by the word of God by a daily reading of the Scriptures, and you, too, will be able to resist the deceits of the devil with the sword of the Spirit.

Before the 22nd Sunday after Pentecost

The Epistle of to-morrow contains a prayer that we ought to make our own. St. Paul prays that his converts at Philippi "May be upright and without offense unto the day of Christ." The day of Christ is Judgment Day, and the grace asked by the Great Apostle for his flock is that of final perseverance. While we live in this world, we are never secure. After years of faithful service to God, we may yet succumb to serious temptation. It has happened to others; it may happen to us. The thought ought to make us tremble, as it must prompt us to distrust ourselves and to put all our confidence in God Who is faithful. In your daily prayers, especially at morning and at night, make a special petition for

Father Bernarding is a pastor of long experience in the Diocese of Pittsburgh.

the grace of perseverance until death.

Before the Feast of Christ the King

Tomorrow is the Feast of Christ the King. The Epistle of the Sunday Mass offers a most fitting thought for the feast. St. Paul says to the Philippians: "Be imitators of me." That he could say only because he had first reproduced Christ in his own life, which is just the way he puts it to the Corinthians: "I beg of you, be imitators of me, as I am of Christ." The Feast was instituted to stress the fact that Christ is King of the world, and that His reign must be recognized in every department of life. Many men have abandoned His standard, and follow after false christs and false prophets. That is why confusion prevails. Men must return to Christ, if we are to have order and peace. Every true Christian that bears Christ in his heart and lives by His words helps along in the glorious work of restoring Christ to the world. Would you be one of that band? Then begin today in dead earnest to live the life of Christ, so that others may be drawn to Him by your example.

Prayer for Holiness in Priests

Grant, O Lord, that every hand laid upon Thee at the altar may be a friendly hand, whose touch is tender and consoling as St. Joseph's was; that the lips which hold such high discourse at the altar may never be profaned by unworthy or trivial speech; that priests may guard in their persons in the noisy streets of the city the impress of Thy noble function, the bright token that they come from communion with Thee, and in their garments the fragrance of the altar; that everyone may find them simple and great, as Thyself art, accessible to all, yet more than other men.

Grant that they may contract from the Mass of one day, a hunger and thirst for the Mass of the morrow, that the sacred anticipation be last in their thoughts at night, **Etiam cras cum rege pransurus sum** (Esth. 5, 12) and the tender summons, first in their thoughts in the morning, **Venite, prandete**; that Thy priests, themselves full of Thee and Thy good gifts, may give largely to the rest of men who look to them. — Francis P. Havey.

The Pope Says:

We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it."—**Pius XII**

Book Reviews

A Dynamic World Order, by Rt. Rev. Msgr. Donald A. MacLean, Ph.D. Bruce Publishing Co., Milwaukee, 1945; $2.50, pp. xii and 235.

DUMBARTON OAKS, the San Francisco Conference, and now more recently the atomic bomb and the end of the war with Japan have left many with a realization of the grave need for adequate world organization for peace. A clarification of the problems involved and a plan for their solution will be generally welcomed. *A Dynamic World Order*, written by Monsignor MacLean, a professor at Catholic University of America and an active member of various Associations and Committees on international problems, makes an authoritative contribution to this field of thought. It provides the philosophical and theological principles for the discussions which took place on a more utilitarian plane of thought at San Francisco.

What is more, it goes beyond this Conference's conclusions by accepting many more implications in the idea of a world society than were accepted by the delegates.

The concept of a world commonwealth is a leading idea in *A Dynamic World Order*. "As the world commonwealth constitutes a natural organic, juridical, natural, political society," the author writes in his excellent Chapter XIX on World Organizations and World Order, "recognition of its inherent authority to enact positive laws for the promotion of the common good must be conceded by all states."

The carefully proven conclusion of Monsignor MacLean, and many other statements similar to it, place strong emphasis upon the truth of the natural unity of the world, a unity which exists independently of any positive agreements to this effect on the part of the individual nations. One cannot easily disagree with the basic theses of this book without running the danger of being at odds with papal teaching; for there is throughout a faithful adherence to papal pronouncements. In fact, the reader will quickly note the wealth of quotations from the writings of the Popes, particularly of Leo XIII, Benedict XV, Pius XI, and Pius XII.

Monsignor MacLean does not hesitate to make the recommendations he deems necessary for the establishment of a new world order. The freedom of the air and the sea, the reduction of armaments, the establishment of an international police force, the removal of trade and immigration barriers—these difficult problems along with many others in the fields of politics, sociology, and economics are given careful treatment.

A Dynamic World Order, a book belonging to the Science

and Culture Series, is suitable for general reading. It has a helpful appendix of statements on the subject of world organization by Pope Pius XII, by the religious leaders in the United States and England, with one also by the late President Roosevelt. These features of the book, together with its extensive bibliography and index, make it very acceptable for study club or class room purposes, as well as for general reading.

George H. Speltz, Ph.D.

A Padre Views South America, by Peter Masten Dunne, S.J. Bruce Publishing Co., Milwaukee, 1945; $2.50, pp. 244.

FOR a subject which today looms so important in Catholic writing and apologetic in this country, the Church in Latin America has received little authoritative treatment which finds its way into the hands of the general reader. The average priest seeking information on such topics has to scour the back-issues of Catholic magazines or (God forbid!) rely on the hit-and-run observations of such quack authorities as John Gunther. Thanks to Father Dunne, the famine in this field has been considerably relieved.

This is no mere log of a journey through South America in 1943-44. The style is that of the travelogue but the treatment is wider and deeper in scope than one expects from books of travel. Before he had ever packed his bags for this trip, Father Dunne had behind him many years of study, writing, and teaching on things Latin American. He reverses the current best-seller technique by becoming an authority first and writing a book afterwards. The result is an interesting and informative amalgam of South American geography, sociology, politics, religion, economics, and culture, with appropriate "flash-backs" to history to clarify the contemporary scene.

Of particular interest to the *Priest*-reader will be his observations on the Church in South America. To those who have drawn too optimistic a picture from some wishful-thinking articles in sections of the Catholic press, it will be a bit shocking to learn that much of the Catholicism of South America is numerical and nominal. It is far better to learn these hard facts from one as sympathetic and understanding as Father Dunne than to receive them without adequate explanation from the anti-clericals. Much of the story of the Church down there is encouraging and the author is as lavish with his praise as with his criticism.

Particularly timely are Father Dunne's remarks about Protestants in South America. The question of proselytizing is one that has thoroughly agitated American churchmen, Catholic and Protestant. After reading

this book one is more than ever convinced that we American Catholics would do well to keep out of the controversy and to bend our energies to helping the Church in South America in a fashion more positive.

It is only natural that a Jesuit on such a junket would gravitate from one Jesuit establishment to another. This choice of accommodations would naturally be reflected in his book. But in the humble opinion of this reviewer, the space given to matters Jesuit, past and present, is disproportionate.

Many volumes could be devoted to the grand work done by the Jesuits in South America. In a single volume dealing with the Church in general, overemphasis on this point has created the unfortunate impression that comparatively little has been done by the other Orders and the secular clergy. On page 107, for example, in talking of the Brazilian city of Bala, the author remarks that "the old Carmelite monastery and its church up on the hill drip with history." The reader, however, gets only a drip of its history in comparison with the lengthy stories of many of the Jesuit establishments. As one priest remarked to the reviewer, "It would not be out of place to have called this book 'A History of the Jesuits in South America.'" It is unfortunate that so fine a treatment as this is thus thrown out of focus.

Robert J. Welch, A.M.

Five Out of 1200

Of the approximately 1200 priests of the Rhineland Diocese of Trier (Treves), only five became members of the Nazi Party, according to information just received. Two of these have died in the meantime and two others became apostates from the Church. One of the latter, who was inducted into the German Army eight days after he had said his first Mass, became disloyal to the Church as a result of insistent Nazi propaganda. Gauleiter Simon promised to make him "Landrat" (district governor) in the Ukraine if he were willing to leave the Church and join the S. S. Storm Troops. He did so, gave up all relations with the Church and married shortly afterwards. The price which the Nazis had offered him, namely the good position in the Ukraine, never materialized.

The fact that less than one-half of one percent of the Trier clergy was willing to join the Nazi Party and that the overwhelming majority unreservedly supported the strongly anti-Nazi attitude of the bishop, Archbishop Bornewasser, shows that the Rhineland clergy was almost immune to the propaganda of Nazi totalitarians.—**CIP Press Service.**

A Challenge from Outside the Fold

Science could be on our side!

Rt. Rev. Ulrich A. Hauber, Ph.D.

"GOD grant that I am mistaken. But if I have read the signs of the times correctly, or even if I have exaggerated some of the symptoms, the only salvation for mankind will be found in religion. However, it must be a sound Christian religion, vitalized by its own primitive ideals; in touch, on the one hand, with the progress of modern science, inspired, on the other, by something more than purely intellectual considerations; and, above all, a religion that can look down upon the peoples of the world from above. Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligations as the comforter and guide of humanity."

Science and Religion

The above quotation is not taken from a priest's manual of meditation; it is from a scientific work, written in the French language and published in this country in July, 1944. The author, Pierre Lecomte du Nouy, a scientist with a high reputation in the United States as well as in France because of his researches in physical chemistry, has recently written two books that deal with the relation between science and religion. One of them, *L'Avenir de l'Esprit*, was written in occupied France in 1941 and, after going through twenty-two editions there, was reprinted in this country in 1943 by Brentano's. The second work, *La Dignite Humaine*, appeared in this country in July, 1944, also from Brentano's.

The author is not a Catholic, yet his books contain much that is sound Catholic doctrine. Dr. Nouy draws all his conclusions from the facts of modern science, and among these conclusions are the following: the existence of a personal God cannot be doubted; there is an essential difference between the animal and the human soul; freedom and responsibility are the supreme characteristics of the human individual. As to the duties of men toward God and neighbor, the ones he stresses are very definitely in harmony with Christian principles and are stated in a way that makes inspiring reading. He does not, of course, mention Revelation, as that is outside the domain of a scientist; but he does extol the teachings of Christ as the highest ideal for men to follow.

Msgr. Hauber co-author of the college text, "Biology," is Dean and Professor of Biology at St. Ambrose College, Davenport.

His arguments are all built up around the implications of the doctrine of evolution. Dr. Nouy has done what Catholic scholars have so far failed to do—he has undertaken an investigation of the religious significance of modern scientific discoveries. Since most informed Catholics now accept the theory of evolution in its general outlines, and many of us are not averse to its application to the human organism, we should long ago have been awake to the possibilities for religion in this field. It is now definitely established, for example, that man has existed on earth for tens of thousands, if not hundreds of thousands of years; that he was present in the Ice Age; and that the earlier men we know anything about were apparently of a quite primitive type.

Such discoveries concerning the prehistory of man have had a tremendous effect upon the thinking habits of our time. The mind of the average modern man is science-conscious to the point of idolatry and suspicious of religious teachers who ignore the findings of modern science. The average man does not, of course, understand what it is all about, but he is weary of the conflicting claims made by the teachers of religious thought on the one hand and by scientific men on the other. Catholics themselves are everlastingly disturbed by what seems a conflict between their faith and their reason. When we studied bible history we learned that less than four thousand years before Christ a universal deluge destroyed all humanity with the exception of eight individuals; then later, in college, we were informed that that is not true, neither as to the approximate date nor as to the universality of the catastrophe. And that is the story all along the line. A man who studies science finds it hard to keep the faith; and the layman loses his faith because he takes the scientist or the pseudo-scientist seriously. The attitude fostered by Dr. Nouy's books goes far to counteract this tendency.

Nova as Well as Vetera

It is our duty to teach religion to the people in the language and according to the mode of thought with which they are familiar. For example, the question has always been asked of us: Why the long period of preparation for the coming of Christ? The answer has usually been an unsatisfactory and vague reference to the "Divine Scheme of Things." Such an answer, if it means anything, implies some sort of human evolution—not necessarily, of course, an organic or biological evolution, but at least an evolution of society which grows by an accumulation of traditions. The problem has of late become more acute, since we are now dealing with geologic time rather than with a matter of four thousand years. Are we priests incorporating the findings of human science into our religious teachings as recommend-

ed by Leo XIII when he urges that we combine the *nova* with the *vetera?* If we are, many a bewildered agnostic in this war-torn age may listen to the teachings of the Church because he will recognize in that teaching something with which he is already familiar. If we are not, then even some of our own children may leave the fold after they reach the years of mature thinking. One may object that we are not trained or equipped to do this work. That may be true, but it should not be so for long. Dr. Nouy in his remarkable books gives us very helpful suggestions.

He is giving us a pointer when he accepts the facts of scientific evolution and practically demonstrates from them that here lies the very foundation for an understanding of God's dealings with men. The whole past history of our globe was a divine preparation for the coming of man, and man himself, after he arrived, had to be prepared for the coming of Christ in the "fullness of time." And if all this is God's work in behalf of mankind, then it becomes the duty of man, who is made to the image and likeness of God, to help along with this divine project, which in its present stage consists in elevating the human spirit to a higher and ever higher plane of perfection.

Limitations

All that is what Dr. Nouy teaches in the name of science. But he is handicapped because he cannot escape from the limitations of a purely scientific approach. What the scientist can do is to show very clearly, as Dr. Nouy does, that if man is to live up to the full grandeur of his human dignity, he must forget himself and work for the welfare of his neighbor, that is, of mankind in general; he may even claim, as Dr. Nouy also does, the equivalent of the Christian principle that men must work for the honor and glory of God even when that means a complete submergence of the individual. The scientist can demonstrate that all this is reasonable. But he can hardly, *as a scientist,* teach a doctrine of personal immortality, he cannot offer any substantial hope to the individual who, in the pursuit of duty, becomes a martyr to a cause. Only religion can do that, only religion can supply a groundwork for the virtue of hope. Science unaided is compelled to recommend something altogether impractical, namely, the hopeless sacrifice of a conscious human spirit in behalf of the welfare of mankind in the abstract. Only from a Christian point of view can one reason that, since we are all children of God, it is unreasonable to ask some of us to sacrifice our personal welfare to the point of annihilation for the sake of others who, after all, are no more than we are, that is, children whom God loves. The love of God for individual men is something that science can know nothing about;

the supreme doctrine of love must of necessity be absent in a scientific work.

Dr. Nouy probably understands all this. Yet nowhere in his books does he make it clear that the supreme sacrifice, the giving of one's all for one's fellowmen, infallibly brings with it the salvation *of the individual* as well as the ultimate salvation of the race. Personal salvation includes, for every thinking individual, the hope for personal immortality; but science, as such, must ignore this virtue of hope as it does that of charity. All that science can do with respect to the virtues of hope and charity is to help make their foundation more secure, and that foundation is strong faith.

Individual Appeal

What Dr. Nouy's science needs, then, to make it Christian, is the assurance that personal sanctity and sacrifice have the double effect of securing the ultimate welfare of the individual while they are, at the same time, promoting the welfare of the human race. As long as this promise to the individual is lacking, his appeal to man's higher nature is ineffective. These are the things that we, the representatives of religion, should teach and preach. Science can help us; it is not our enemy as some of us still seem to think. It should be the handmaid of religion. Once we realize this fully we shall be able to reach many thinking people who are now the victims of a dilemma in their ideals, the dilemma that one cannot be a good Christian and a good scientist at the same time.

Dr. Nouy has made a remarkable beginning in the right direction, and we priests will be guilty of serious neglect of one of our duties if we do not follow his example. It is up to us as custodians of the divine word to carry on this very important work, the work of harmonizing the doctrines of Christ with the findings of twentieth century human science. If St. Thomas were living in our day he would blaze the trail for us as he did for the medievalists when he harmonized thirteenth century science with the teachings of Christianity. Can we find a modern Thomas?

There is a little Italian priest who frequents Mr. Grecco's de luxe barber shop on 59th Street and likes to lecture the customers and attendants there on the folly of betting on horses. "Take my own case," he points out. "When I go out to the tracks, the owners, the trainers, and the jockeys all know me. They tell me just what horses to bet on. The bookies won't take my bets if they know I'm betting on the wrong horse. On the rare occasions when I lose, they refuse to accept my money. And, gentlemen, so far this year, even I am three hundred dollars behind."—**Try and Stop Me** by Bennett Cerf

Moral Reconstruction— Pope Pius XII's 1940 Message

Nelson W. Logal, M.A.

THE requirements for lasting peace cover a very wide field of human action—wider than most designers for peace seem to realize. The peace program of Pius XII has the virtue of completeness; it provides for all the problems involved in peace The need for radical reconstruction in the political life of international society is stressed in the first and third Christmas Messages; the other four messages outline additional basic readjustments necessary for a peaceful world order.

Rooted in Hearts

Peace is essentially a condition which takes root in the hearts of people, surges up to color the national life of states, and overflows into the relations between states. It is, therefore, a moral condition which must be rooted in the individual and social lives of men and societies. It is related, not only to behavior and action, but it is also grounded in the depths of the minds and hearts of people.

Political anarchy is a reflection of moral anarchy. The fundamental moral disorders of the world are the real causes of social and political confusion. Materialism and the ethics of might have atomized social life and this disintegration has been manifested in the international upheavals which have marked our times. Political disturbances follow tremendous moral dislocations in history. Until Faith in God and the ethics of Justice and Love return into society and renew the moral bases of individual and social life, peace will continue to be but a dream.

The Papal Program for peace takes this fact into consideration. It does not merely advocate a few political reforms designed to promote peace; it also gives a complete picture of the radical moral changes which will be necessary in world society before true peace will become a reality. The 1940 Christmas Message is a warning against the absurdity of placing complete confidence in mere policy. The student of the Papal Peace Program will not be duped with the silly optimism of expecting a few minor reforms in world politics to guarantee permanent peace in the world.

Change of Boots

In short, national and international society needs not merely a shoe shine but a radical change of boots. A mere ripple of political reform will not suffice; a tidal wave of spiritual and moral renewal must inundate society and give it a new complexion, a purified heart, and an enlightened mind. Until the

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moral bases of individual and social life are renewed, political reforms will be doomed to failure, for without moral reconstruction, political policies will have the nature of artifical construction totally unsuited to the rhythm and tempo of raw life.

The greatest obstacles to peace will be found in the field of moral reconstruction. People are ready to welcome political reforms, for these make few demands and call for few fundamental changes in living. But they do resist sweeping moral changes which make far reaching demands on them. Moral reconstruction calls for a measure of heroism, sanctity, and sacrifice from every person—a summons which is not at all easy to answer.

Our Holy Father's insistence on moral reconstruction should not be construed as a neglect of the political necessities in world society. Pius' realism is healthy; it allows for a political and moral duality in the world. He does not minimize the political factors involved in the establishment of peace, but he also stresses the no less essential moral imperatives of peace. His Christmas Messages of 1939 and 1941 were devoted to the principles of political reconstruction; between these messages, in 1940, he plainly enunciated a well calculated *non sufficit!* Politics alone will not suffice. Political reconstruction must be based on moral reconstruction.

This is a stimulating admonition to all people interested in lasting peace. No one should sit back and expect others to perform the miracle of peace. No one should beguile himself with the fool's dream of believing that superficial policies will maintain peace. All must be prepared to welcome — and to work for—the radical transformation of moral standards and practices which alone will prove capable of renewing the lives and societies of all peoples.

The 1940 Christmas Message of Pius XII is a searching diagnosis of the basic moral infections which have polluted the health of the body politic. He probes into international life and points out the five radical moral infections which have begotten the disease of recurrent wars. He warns us that these moral germs must be isolated and killed before health will return to international society.

Hatred

The banishment of hatred is singled out as the number one moral victory to be achieved in an effective program of moral reconstruction. Hatred is a sword of division among peoples. All practices, especially the technique of deceitful propaganda, which lead to hatred must be renounced in favor of the enthronement of the natural virtues of justice and truth, which give reason for love among men; and of courtesy and cooperation, which lead to mutual understanding. Our Holy Father stresses the fundamental necessity of returning to the supernatural dynamic of Christ's

Gospel of Love before the multitudinous hatreds of the world can be finally filtered out of society.

This is a moral objective of the highest priority. Until the anti-toxin of the supernatural and natural moral virtues inherent in Christ's Religion is injected into the blood stream of international society, there will be little surcease from the ravages of hate and war. Any peace treaty which glosses over entrenched hatreds or which endeavors to build upon them will prove to be illusory, for hatred is disorder of mind and a perversion of heart that flames up and leaps over the best conceived political fences which men can erect between themselves. No one can hope to impress a people with the criminal folly of war or to induce a people to settle differences by calm discussion, by arbitration, or by any other juridical process when the madness of hate infects their souls and makes their hands itch for the feel of a sword.

Instrumentality of Hate

Hatred makes people the easy victims of those anonymous forces which work for war and profit from it. Evil men who desire war can play on the strings of a people's hatred with the certainty that the division and violence locked up in their hearts will break forth into the madness of war. Hitler first infected the soul of Germany with a hatred for the Jew. He played upon this first hate until Germany resounded with the hysterical cry, "Down with the Jews." Then he found it easy to transfer that primary hatred into secondary hatred against the Poles, the French, the English, and the Americans.

It will be vain to hope for permanent peace while the body politic of world society is infected with the germ of hatred. Furthermore, men cannot be legislated into not hating; they must be shown why they dare not hate. Only the Religion of Christ with its commandment of Love can accomplish this moral miracle. The life of the world must be morally renewed in the light of the Sermon on the Mount and the Sacrifice of Calvary. It can be done. Christianity renewed the senile pagan world; it can also renew this worn and shattered modern world.

Distrust

A second moral infection in the body politic of world society is singled out in Pius XII's diagnosis of international disorder—the spirit of distrust. Distrust is a powerful solvent of international accord. It tends to break down respect for international law and to render sincere and binding agreements among nations impossible. Before Justice and Fidelity to agreements among nations can be secured, distrust must be broken down in world society.

This necessary second moral victory is closely related to the first, for distrust is both a stimulant to hatred and a consequent of it. Friendship among na-

tions is impossible without confidence and trust, especially in a world order of unequal states. While this irritant of national friendships beclouds political horizons little collaboration among nations can be expected.

Distrust represents another of those deeply entrenched moral infections which fill the world with suspicious terror and which predispose it to a fatalistic reliance on force and violence. General policies designed to promote peace are met with a general scepticism which dooms them to failure from the very beginning. Easy excuses for defaulting on agreements are easily found in a world order convulsed by paroxysms of suspicion and distrust.

Basically Moral

The prevalence of distrust in the international order is basically a moral problem which stems directly from the substitution of utility and expediency for law and morality. Historically the rise of distrust and a disregard for national honor runs a parallel course to religious and moral decline. Machiavelli presented the strategy of deceit in statesmanship as a political theory. The acceptance of this theory was made possible by philosophies which furthered moral disintegration. Statesmen began to experiment with the new theories. Nietzche converted the novel ideas into a philosophy and cult of violence. The Dictators reduced the utilitarian tradition to concrete social and political practices in an era when moral disintegration was completed. Through the whole course of this political trend a corresponding moral decline can be found recognized. Universal suspicion and distrust now characterize a social and political life which has been undermined by moral decay.

The crisis of treaties, noted in this Christmas Message (as well as in the 1939 and 1941 Messages), is an irrefutable proof that national honor and fidelity to solemn agreements and ratified treaties have come to mean very little. It is especially significant that this crisis first assumed overwhelming proportions at the precise moment in history when it was found feasible to strike the name of God out of the formulae of treaties. The moral tragedy of this state of affairs is to be found in the fact that treaties are now looked upon as blinds and instruments to mask real purposes or to gain unfair advantages rather than as binding commitments.

International law will not be respected, treaties will not be observed, and friendly cooperation among nations will not be secured until a far reaching moral revolution will bring man back to a respect for God and the Moral Law. Only when the moral bases of life are renewed will Justice, Fidelity, and Honor assure friendly cooperation and complete confidence in world society.

(To Be Continued)

Meditation for the Priest

Your own soul first

✠*John F. Noll, D.D.*

Manete in me (John XV, 4).

HAEC MEDITARE

In nothing does a priest so deceive himself as when he entertains the notion, and sometimes expresses it, that he has no time for meditation. He would offer the same excuse for not saying the Divine Office *if he were not obligated,* under pain of sin, to say it every day. Some priests are extremely busy, but they are usually the very ones *who have time* to make a good meditation, and to do even many other things that the idle priest can find no time for.

Common sense demands that less important things be sacrificed in favor of the more important. If it seems hard to rise an hour before Mass in the morning after retiring at eleven or twelve o'clock the night before, then, evidently, the priest must retire earlier rather than neglect a fitting preparation for Mass. If there would be a choice between a golf game, requiring two hours, and the filling of some duty, such as visiting the sick or calling, in the name of Christ, on some lapsed Catholic, or preparing a sermon, or instructing converts, then evidently the golf game must be sacrificed.

If you cannot visit the Blessed Sacrament in the evening to say your Rosary and other prayers without missing your favorite radio program, then, evidently, the choice must be in favor of your prayers.

A meditation of one-half hour, which might include spiritual reading, should be made every day, whether before Mass, or in the evening, or at some other time in between. You cannot grow interiorly without meditation. This truth is not only taught in all spiritual books, but by every priest's experience. When you say Mass or the Breviary you act *officialiter.* When you meditate or devote some time to pious reading you are helping your *individual* self, and giving God a chance to talk to you.

St. Bernard, who gave advice to Pope Eugene III, says of priests: *If you devote all your time and energy to labor only, and nothing to meditation, shall I praise you? In hoc non laudo. . . . If you desire to follow in the footsteps of him who became all things to all men, I praise your love, sed si plena sit—that is, if it is all-embracing. But how can it be all-embracing if you exclude yourself? Alas, you are human! Of what avail, the Lord asks, if you gain all but perish yourself? It is not the better part of wisdom to exclude yourself. Sapiens sibi sapiens erit et bibet de fonte putei sui primus—it is a characteristic of the truly wise to be wise in his own behalf, and to be the first to drink deep of his own well-spring.*

We do not meditate in order to learn new things, but rather to render vivid things that we heard over and over during our seminary days, yet which, not being frequently recalled, we all but forget.

The business man, who formerly was satisfied with an annual audit, not only takes a monthly balance now, but even a daily balance. He knows from day to day whether his business is improving or declining. So in the priest's life, the *annual* retreat is not sufficient, nor is the *monthly* day of recollection. He must be recollected in mental prayer a portion of each day. During that mental prayer he should direct his thoughts, at least for a few moments, to his predominant failing, and resolve to fight it during the day.

If those who live strictly according to rule, such as the seminarians, the members of Religious Orders, the sisters in our convents, need *daily* meditation, and need "time out" to consider whether they are checking the growth of some fault, how much more does the parish priest, busy with a hundred things, the hours of whose day are not arranged according to a strict schedule, need recollection, reflection, meditation?

From the Encyclical of Pope Pius X

What has been said becomes more evident when we consider that we do not exercise the priestly office in our own name, but in the name of Christ Jesus. "Let a man so account of us," says the Apostle, "as of the ministers of Christ, and the dispensers of the mysteries of God" (I Cor. IV); "for Christ therefore we are ambassadors" (II Cor. V, 20). For this reason Christ Himself called us not servants but friends: "I will not call you servants . . . But I have called you friends, because all things whatsoever I have heard of My Father I have made known to you . . . I have chosen you; and have appointed you that you should go and should bring forth fruit" (John XV, 15-16). It is therefore our privilege to represent the person of Christ, to exercise the office that He has delegated to us in such a manner that we may attain the end He had in view. And since 'to wish and not to wish the same things is a certain bond of friendship' (Sallust, Cataline XX, 4), we are bound, as friends, to cherish the same sentiments as Jesus Christ, Who is 'holy, innocent and undefiled' (Hebr. VII, 26); as His ambassadors, we must convert men to His doctrines and His laws by first observing them ourselves; as sharers in His power to free souls from the shackles of sin, we should make every effort not to be ourselves enshackled.

But especially as His ministers in the august Sacrifice that is perpetually renewed for the life of the world, we should have the same disposition of soul that He had when offering Himself,

an unspotted Oblation, to God on the Altar of the Cross. For if in the Old Law, a shadow and a figure, such holiness was required in the priest, what must be required of us when the victim is Christ Himself? How pure should be the man who offers such a Sacrifice! How much brighter than the very rays of the sun should be the hand that divides this Flesh! How clean should be the mouth that is filled with this spiritual fire, the tongue which is purple with this mighty blood. (St. John Chrysost. Hom. LXXXII in Matt. n. 5).

Fittingly did Saint Charles Borromeo say, in his sermons to priests: "If we bear in mind, beloved brethren, what great and precious things God has placed in our hands, how powerful this thought will be to impel us to live in a manner worthy of the priesthood! What has the Lord not placed in my hands when He delivered to me His own Firstborn Son, coequal with Him, equal to Him? In my hands He has placed all of His treasures, His Sacraments, His graces; in my hands He has placed immortal souls, dearer to Him than anything else, souls that He loved more than Himself, souls that He redeemed with His own blood; in my hands He has placed Heaven itself, that I might open and close it to my fellow men. Then how can I be so ungrateful to such mercy and love as to sin against Him, as to offend His honor, as to defile this body which is His, as to sully this dignity, this life, consecrated to His service?"

Here say the Rosary, making application of its rich indulgences and of the prayer itself.

Read ten minutes from a Spiritual Book.

Hodie, omnia ad majorem Dei gloriam.

Prayer

(For myself and my brother priests)

O holy and Triune God, Father, Son and Holy Ghost! May the possession of the sacred priesthood fill me with equal measures of justified pride and deeply rooted humility. May I be surpassed by none in my devoted care for all that pertains to the sublime Mystery of the Tabernacle. At the holy of holies, the table of sacrifices, let me be saturated with a keen awareness of the divine sublimity of that which, despite my miserableness and sinfulness, I am empowered to do. Day by day, I beg thee, O God, with all priestly devotion, to let my heart and ears hear the admonition to make my life conform to the high dignity and the sacred functions of my state. With priestly abandonment let me put off more and more all that is of the earth, all that is of the senses, all that is sinful, in order to think only of Thee, to live and labor only for Thee, Who shalt be in time and eternity my God and my All! Amen.

Suggested Subjects and Sermon Jottings

John C. Selner, S.S., D.D.

Twenty-First Sunday after Pentecost

October 14

Suggested Subjects from the Epistle (Ephes. VI, 10-17):

1. The Deceits of the Devil.
2. The Struggle with the Spirits of Wickedness.
3. Our Power against the Devil.
4. Truth of the Gospel Makes Us Fearless.

Suggested Subjects from the Gospel (Matt. XXVIII, 23-35):

1. Our Debt to God.
2. Forgiveness of Our Sins.
3. Merciless Judgment against Others.
4. Purgatory.

"Purgatory"

Introduction: The Gospel vaguely suggests the subject. We may never have been so unmerciful or deceitful as the wicked servant, but we have many faults to expiate and they may have to be atoned for in Purgatory.

Main Thought: Purgatory is a place where we are cleansed after death from the remains of mortal sins already forgiven, or from venial sins unrepented; but we should strive not to go there.

You hear a great many resign themselves to the idea of going to Purgatory. Yet they have many opportunities in this life for avoiding it if they would only take them. Penance, for example; or offering our trials and inconveniences; or praying for the souls in Purgatory and getting them released; or receiving the Sacraments of Penance and the Eucharist devoutly and frequently. And some theologians say that if we were to receive Extreme Unction with the proper dispositions we would go right to heaven. That is one of several reasons for insisting on having the priest in time when someone is dying.

No one will want to go to Purgatory; there is no need of thinking that we'll be satisfied with Purgatory. Indeed, we will love God there, but we will be consumed with a burning desire to get back to Him and that may be the greatest pain in Purgatory. Cardinal Newman wrote a magnificent poem about a good soul after death. It is called "The Dream of Gerontius." In it he describes the soul as "scorched and shrivelled" before the great Throne of God and crying out "Take me away and in the lowest depths there let me be." He could not stand to be in sin before God, even the slightest unrepented sin. But he also said: "There will I sing and soothe my stricken breast,

which ne'er can cease to throb and pine and languish, till possest of its Sole Peace."

Conclusion: This life is given us as a time of test and of merit. Let us not with a false sense of humility or a certain indifference to the future life be content with half measures about getting to our Sole Peace. It is a real act of love to want to be with God immediately after death.

Twenty-Second Sunday after Pentecost

October 21

Suggested Subjects from the Epistle (Philipp. I, 6-11):

1. Perseverance in Doing Good.
2. Progress in the Spiritual Life.
3. A Life of Holiness Founded on Charity.
4. Zeal for Souls.

Suggested Subjects from the Gospel (Matt. XXII, 15-21):

1. Insincerity in Seeking the Truth.
2. Fortitude.
3. Honesty in Politics.
4. Preferring the Powers of This World to the Power of God.

"Honesty in Politics"

Introduction: They tried to involve our Lord politically in today's gospel. But they failed. Perhaps a good lesson for us would come from a study of the trend of modern politics.

Main Thought: Often politics presents a moral problem and we should not be afraid to face it.

It is shocking to hear some politicians say you simply can't be honest in politics. We *have* to be honest at all times. Do politicians think God will not judge their dishonesty? And especially as it affects the lives of many innocent people? Of course, there are honest politicians—I like to believe there are many of them. But I admit they are under severe temptation. It's either a fight to the finish by foul means or fair; or it's playing a game for recognition and too often by insincere promises and manipulations of the truth. Our Lord hated that kind of thing.

There is no excuse for "shady deals." The word politics seems in the eyes of some to justify any kind of sharp practice. Yet when we remember that politicians often exert tremendous power in the government of our cities and states and even our country we cannot help being frightened of the woeful results of dishonest politics. Sometimes you hear people say: "O, the priest ought to stay clear of politics." That is true. No priest wants to get into the councils of party managers or go about trying to influence the votes of his people. But all priests have the duty of preaching honesty in politics because honesty is a moral issue. Now and then, there are issues which are essentially

dishonest and it is the priest's obligation to save his people from deception. But when you hear the complaint against preaching "politics," it is well to examine if the complaint does not come from the conviction that politics *must* be a dishonest game and should be left without censure simply because the moral law must not operate in politics. This is not the way God will judge and it would be a grave deception on our part to say nothing just to save someone's feelings.

Conclusion: Pope Pius XII said that the world must have religious men as civil leaders. That is the real remedy. When a leader is truly religious and sincere, the people under him have a much better chance for justice and prosperity. Let us pray that God will raise up such leaders amongst us and let us pray too for those who are at present guiding our destinies. Of many of them we can be justly proud, for they give the lie to the old belief that politics is necessarily a dishonest game.

Twenty-Third Sunday after Pentecost

(Feast of Christ the King)

October 28

Suggested Subjects from the Sunday Epistle (Philipp. III, 7-IV, 3):

1. Enemies of the Cross of Christ.
2. Lovers of This World's Pleasure.
3. Transformation of Mind in the Christian Religion.
4. Unity of Purpose and Spirit among Catholics.

Suggested Subjects from the Epistle of the Feast (Col. I, 11-22):

1. Victory of Christ Our Victory.
2. Our King Because He Is Lord of Heaven and Earth.
3. Our King Because He redeemed Us.
4. Head of the Mystical Body.

Suggested Subjects from the Sunday Gospel (Matt. IX, 18-26):

1. Willingness of Our Lord to Hear Our Prayers.
2. Humility in our Petitions.
3. Confidence.
4. Unbelief of the Worldly.

Suggested Subjects from the Gospel of the Feast (John XVIII, 33-38):

1. Indifference towards Christ's Kingship and Kingdom.
2. The Kingdom in Another World.
3. Christ's Mission as King.
4. Kingdom of Truth.

"Indifference towards Christ's Kingship and Kingdom"

Introduction: Rejoice in the triumph of our King. The formal celebration of this feast is fairly recent, but devout Christians have worshipped Christ as King ever since the day of the Ascension.

Main Thought: We could hardly expect a world which rejected Christ to accept Him as Ruler

of an Eternal and Universal Kingdom.

Everything that our Lord did and said put to rout the disorderly notions the Pharisees and the Jews had of the Messias. Once in a while the simpler people tried to make Him king, but he showed clearly He did not come into this world for its acclamations. He established a different kingdom and He reached it, and it ill suited the fancy of the worldly-minded. How could they understand a *spiritual* kingdom! But before it could be a worthwhile kingdom it *had* to be spiritual. Look at the kingdoms of yesterday! Our Lord's kingdom had to be spiritual so it could be everlasting. It had to be a kingdom of souls so it could be truly united.

Nowadays people know little about kings, though there is in the human heart a certain fascination for royalty. But when human beings assume authority so great, it is hard for us to accept that authority. Our Lord, therefore, can be the only true King. By divine right. By a right He acquired in redeeming us. By right of the intimate relationship He has with us as our God. That is why the preface of the Mass calls His kingdom a kingdom of truth and of life; a kingdom of holiness and of grace; a kingdom of justice, of love and of peace.

Conclusion: Indeed we have a King. But if we would uphold His kingdom we must oppose the world and prove that His was not an idle nor an idealistic dream. Mankind today is looking for order and peace. Show the world how it can be found in Christ and His kingdom.

Feast of All Saints

November 1

Suggested Subjects from the Lesson (Apoc. VII, 2-12):

1. The Joy of the Elect.
2. Those Who Now Live in Christ Are "Signed."
3. Triumph of Heaven.
4. Sight of the Lamb.
6. The Grateful Joy of the Saints.

Suggested Subjects from the Gospel (Matt. V, 1-12):

1. The Essence of the Gospel in the Beatitudes.
2. Apparent Contradictions in the Beatitudes.
3. Struggle against the World.
4. Effort to Get to Heaven Is Worthwhile.

"Triumph of Heaven"

Introduction: Whether by accident or by design, the Feast of All Saints comes at a most fitting season. The harvests are gathered; the labor of the year is coming to a close. A peace hovers over the earth in the "Summer of All Saints"; and our thoughts turn longingly to Heaven.

Main Thought: Earth vanishes, but heaven remains. We get tired of trying now and then. We need to be transported in mind to the "land across the

strait." And if we listen to St. John's account in the lesson we can only be refreshed by it. All the thousands of thousands of exulting spirits were tired once just as we are. But they persevered. And now they stand within sight of the Lamb who was slain for them. And a great shout goes up from the universe: To the Lamb and to our God, honor and glory and praise and benediction forever! The life we lead is so small compared to that life beyond! As we go through our days we reach out for joys which, like bubbles, vanish to the touch; or pains gather round our hearts in the evening and leave but fleeting trace when the dawn returns. And so our lives are spent as a story that is told. But then there comes an end, and the night closes in and we disappear from this world and are forgotten by men who turn quickly from our graves with a sense of security and a fond hope that this transitory life will last yet longer for them.

But if we have learned the secret of existence, the open secret that so few believe—if we have learned that we are pilgrims on our way to eternity, then we will marvel that men can be so absorbed in a life that passes like a thin vapor. We will turn our faces resolutely towards eternity and acquire merit where merit is untarnished coin; time will yield its dividends for eternity; our life will have a steady and a definite purpose, and at the end—our voices too will join in the shout of triumph that goes up to the throne, and we will see the Lamb of God and kiss His wounds and bless Him forever; and He will wipe away all tears from our eyes and sorrow shall be no more.

Conclusion: This is no vague dream, my brethren. It is the only reality. The sun that rose this morning marks its path across the sky and the day that closes this evening will never be seen again. That is how transitory life is. Why can we not realize it and stop looking on eternity as a fanciful negation of time and of activity? A day like All Saints day can direct our lives, and the saints who have gone before us can inspire us to follow them into the courts of eternal joy.

Twenty-Fourth Sunday after Pentecost

November 4

*Suggested Subjects from the Epistle (Rom. XIII, 8-10):**

*(Same as the Fourth Sunday after Epiphany)

1. Payment of Debts.
2. The Ten Commandments.
3. Petty Thefts.
4. Perjury.
5. Envy.
6. Love of Neighbor.

Suggested Subjects from the Gospel (Matt. VIII, 23-27):

1. The Unfailing Church.
2. The Passions.
3. Lack of Trust in Prayer.
4. Temptations.
5. Strength of Character.

"The Unfailing Church"

Introduction: The Gospel reminds us of the history of the Catholic Church. Sometimes Catholics give the impression of sheer boastfulness when they speak of the triumphs of the Church, but what we are really trying to show is that our Lord is with us and His Holy Spirit keeps the Church through many and many a storm

Main Thought: The fact of the Church's preservation is evidence of her divine foundation.

Our Lord chose a few men to preach His gospel for the salvation of others. Like most of the things our Lord did, it seemed quite inadequate for His purposes. As a matter of fact, only God could choose a means so seemingly insufficient. Yet these men brought into working order the Church our Lord had established, and after all these centuries the Church remains secure, though battered about by a thousand storms.

You would think she would fail in the catacombs, die in the depths of the earth; or the wild beasts of the arena might have torn her to pieces; or the tremendous heresies of the early days might divide her until the original Church would vanish in confusion. Even the worst disaster of all, the Reformation, failed to disintegrate her. She has had her day in country after country and has in another day been trampled under foot only to rise again, youthful and vigorous, under a brighter sun. She has sent her saints and sages over the whole earth preaching the same gospel, holding aloft the same crucifix and offering the same Mass age after age; and then she has been driven away only to return when those who sought her life had died and were forgotten.

In all of this, there is a purpose and a lesson. An unpersecuted Church would die with the world it would have had to love; but the Church of Christ could make little compromise without losing its identity. It lives because it preserves Christ's living doctrine; it keeps before me the gospel brought to the world by the apostles, and so it will do until the end of time when men will finally have learned that it came into being for their salvation and will not cease to exist until all of them, whether of good will or bad, shall have had their chance to be saved.

Conclusion: We in this church this morning can be grateful for our security. The greater our love for the Church, the greater will be our chances for salvation. We may take consolation from our knowledge of the Church's history; she has been through perils from within and perils from without, but she will continue to the last day on her mission of salvation for mankind.

Example is the school of mankind and they will learn in no other.—**Edmund Burke**

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Our Sunday Visitor, Huntington, Indiana

(Continued from page 6)

tion of the moral principles involved. Thousands of people will be helped, and many will certainly be granted the grace of conversion.

* * *

Yes, Msgr. Sheen will be on the Catholic Hour again this season.

Anti-Catholic Advertising

Father Hubert Harkins, pastor at Southern Pines, N. C., sent us a cutting from the Charlotte **Observer** (circulation 103,867), dated June 16, 1945—just to show us what he's up against down there.

It is a box, about eight by six inches, inserted by nine "Churches of Christ" in that area: "'Back to the Bible Way."

"From the second century on for fifteen hundred years," it begins, "the church of the New Testament seems to have been lost amid the theories and speculations of men and it was finally buried under the rubbish of Catholicism."

These people are evidently buying the space. One wonders whether the editor of the Charlotte **Observer** would sell equal space to Catholics for an article which told the truth in terms of such forthright clumsiness.

* * *

Mr. David Goldstein is doing the Faith an immense service by circularizing Jewish weeklies with a refutation of the slanderous charges made by one Phineas J. Biron, a columnist whose stuff is evidently featured in many Jewish papers.

Biron, it may be remembered, called Archbishop Cushing anti-semitic because he gave an imprimatur to a printed address which Father Arthur J. Riley had delivered at a Good Neighbor Conference.

Biron alleged that "Father Riley advocated the wearing of the 'Yellow Badge' for Jews."

Some Jewish weeklies carried this column, some dropped it into the waste-basket.

But Mr. Goldstein got in touch with the editors at once, pointing out that the term "Yellow Badge" does not even occur in Fr. Riley's talk.

As a witness in his defense, Biron called on the Rev. Ben Richardson of **The Protestant**, who said Goldstein had been quibbling with words. Finding the terms "distinguishing badge" and "Jew badge" in the historic explanation of their use in medieval Europe, Richardson concluded that "Father Riley sanctions these restrictions against Jews."

Again Mr. Goldstein prepared, mimeographed, and circulated a true statement of the facts, pointing out the inanity of Richardson's judgment and showing that one who relates a sordid story of history does not thereby express approval of it.

* * *

"Going to any person connected with **The Protestant** regarding persons or things Catholic," added Mr. Goldstein, "is like going to someone connected with **Mein Kampf** for his opinion of persons or things Jewish. **The Protestant** (which ought to be called The Anti-Catholic Bolshevik Monthly) was

found by William Henry Chamberlin 'to be devoted to two main purposes: undiscriminating abuse of the Roman Catholic religion and undiscriminating glorification of Stalinism.' The presentation by Mr. Biron of white-washing evidence from an official of that nefarious publication, which was condemned by the American Jewish Committee, the Anti-Defamation League of the B'nai B'rith, and the Jewish Labor Committee, is self-condemnatory."

* * *

Mr. Goldstein is certainly a valuable link, on the apologetic front, between Catholicism and Judaism. He is not content to keep writing on memories of his pre-conversion days, but he keeps an active interest in all that concerns contemporary Judaism and he is singularly well fitted to interpret the Catholic to the Jew and vice versa. He has, by the way, most recently written **Suicide Bent** (Radio Replies Press, St. Paul 1, Minn.) which deals in a masterful way with the critical moral and political problem of birth control.

Trouble Ahead

You'll have trouble, or rather more trouble, soon with mixed marriages, Father. An ugly storm is brewing on this score—part of the general problem we are having with our Protestant brethren. And at this stage we may acknowledge the efforts of Brother Fey, et al.

Anyway, **The Christian Advocate** on April 19th severely criticized

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the Catholic stand on mixed marriages. **The Baptist Standard** on June 14th took up the hue and cry. Perhaps last May you noticed an AP dispatch which read:

"Southern Presbyterians would not be permitted to marry non-Protestants, and specifically Roman Catholics, except upon signing of a pre-marital agreement that any children of the marriage would be reared as Presbyterians, under a proposal to come before the Church's eighty-fifth General Assembly meeting, at Montreat, N. C."

Then, too, the Missouri Synod of the Lutheran Church, as it were, stealing what is left of our thunder, has urged Lutherans to demand that non-Lutherans subscribe in writing to an agreement like the one we have been accustomed to demanding.

The strongest thing we have yet seen—and, impartially, we admire its appeal to the Protestant ideology—is an article by the Rev. Benjamin Lotz, which appeared in **The Christian Century**, entitled "An Un-American Marriage." This was immediately reprinted in **The Lutheran**, the "Official Journal of the United Lutheran Church in America." It is now in attractive pamphlet form and (to coin a phrase) spreading like wildfire among Protestants.

In effect, it says that our Church is un-American (that shibboleth!) in asking the Catholic party to work for the conversion of the non-Catholic while denying that equal "right" to the non-Catholic: "This attitude is undemocratic and un-

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American because it is essentially unfair."

But, the question is asked, couldn't John (the non-Catholic) sign "with his fingers crossed"?

"I suspect many people do it," answers his pastor. "They do it to please a pious old mother or grandmother. But it is to begin a new life with a lie on one's lips. Rome, with its spirit of legalism [take that, and that!], has always used coercive measures. True religion ought to spring from a willing heart and not from force and coercion."

One very competent moral theologian to whom we showed this bit of pleading was immensely pleased.

"Maybe now," he quoted, "with the help of the Protestants, we'll finally be able to stop mixed marriages!"

The Lighter Side

On the lighter side of Catholic-Protestant relations, we'd like to tell the story of a nice old couple we met recently on a train. The encounter took place across the breakfast table in a rocking diner —not always or necessarily auspicious, as to time or place. But we were so warmly welcomed with a cheery "Good morning, Father," that we felt sure we had fallen among Catholics.

Not so. Our new friends were staunch Protestants; their son, recently discharged from the Army, was now a student for the ministry. The reason for their cordiality? Sonnie had told them that his ministerial vocation had been inspired by the devotion of the Catholic chaplain in his company!

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Correspondence

Tolerance of The Secular Press

Editor:

I am mildly alarmed at your alarmingly mild tolerance of the very secular **Reader's Digest**, et al. Even after you have confessed their sins, there is still required sorrow and purpose of amendment.

The absurdity of our dipping into them, aside from the very considerable matter of monetary support, should be apparent from a glance at the **entirely** good things we have not the time to read.

In trying to put into words my thought on the subject, the following words of Augustine came to mind. He is talking about the Manichees; but it's the same error: a mixture of good and bad.

> Et dicebant: "veritas et veritas" et multum eam dicebant, et nusquam erat in eis, sed falsa loquebantur non de te tantum, qui vere veritas es, sed etiam de istis elementis hujus mundi, creatura tua, de quibus etiam vera dicentes philosophos transgredi debui prae amore tuo, mi pater summe bone, pulchritudo pulchrorum omnium.

No wonder the Church is not seen for what It is. For the Church is back in the catacombs worse than ever—hidden under the city of secular books, business, etc., etc., etc. Let's not bury Her deeper by looking up to what is, however cleverly and politely, keeping Her down.

Sincerely in our Lord,
(Rev.) William J. Halliwell,
Chaplain
Caldwell College,
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OUR SUNDAY VISITOR
Huntington, Indiana

Correspondence

An Appraisal of Our September Issue

Editor:

Congratulations on the September issue of **The Priest**, which I have just been reading.

"Currente Calamo" is just that, except that intelligence and wit likewise course through the columns. Nor does it lack fearlessness and forthrightness.

Father Fives' article I found most interesting, having always had a more or less uninformed admiration for old Migne of the prodigious publications.

The Francis article also appears quite good, clean and neat, with punch, though I think I found a mistake or two in it: e. g., p. 10, col. 2, that date, 1285-1378, can hardly be right for Boniface VIII, 1295-1303 (if memory serves me right). Also, I wonder (p. 12, col. 2) whether Hallam's Constitutional History is not meant. And may it not be that the article would have been strengthened by pointing out that Hallam, Cobbett and (presumably) F. York Powell were **not** Catholics. Nobody takes very seriously our **own** testimony to our own case.

Keep up the good work.

J. L.

Bination Rubrics Again

Editor:

In response to many letters received apropos of the article which appeared in the July issue of **The Priest** under the title "Bination Rubrics" we print the following brief reply.

It was interesting to note that the twelve letters proposed the same difficulty. It was edifying to find such deep interest and scholarly thought on the part of the

correspondents. Their apt and very pertinent comment on the article can be expressed in the following terms: If we must integrally complete the Divine Sacrifice of the Mass by draining the chalice of the drops of Precious Blood insofar as we are able (i. e. without ablutions as in the first Mass of the bination series), why are we not held by the same Divine Law to complete the Sacrifice by consuming all the hosts consecrated at the same Mass? We consecrate a ciborium and place it in the tabernacle for future use. Does the Mass morally continue as long as the ciborium contains the consecrated hosts? If not, why not? Why be so insistent on consuming the drops of Precious Blood and so unconcerned about the consecrated hosts?

As one correspondent writes: "If the argument has validity, then I should say that a priest would be under the obligation of consuming all the bread that he consecrated at Mass! The law forbids indeed that we reserve the Blessed Sacrament under the species of wine; theologically such reservation could be made just as readily as it is made under the species of bread. Recently I inspected a Uniate Greek Sanctuary and the priest showed me how they actually reserved both species for the Communion of the Sick. Would you be prepared to argue that Rome is permitting them to violate a Divine Law that imposes integral completion of the Mass by consuming all the Precious Blood?"

The objection is well put; it will serve to underline the importance of bination rubrics.

The Principles

Let us work out the answer by first asserting pertinent theological principles:

1—The Eucharist can be envisaged as a Sacrifice and a Sacrament. The Code of Canon Law thus treats the subject. It is through the Sacrifice that we come to the Sacrament.

2—It is a Sacrifice in as much as it is offered. It is a Sacrament in as much as it is consumed (different aspects of the same reality).

3—When Christ instituted the Eucharist, He destined It to be both the Sacrifice and the Sacrament.

4—The Sacrifice is destined to the honor, the glory, the cult of the Majesty of God; the Sacrament is destined primarily for the sanctification of the individual.

5—The Sacrifice is a social act; it expresses to the Omnipotent God the sentiments of adoration of the community. The Sacrament is a

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6—The Sacrifice is by nature transitory. The Sacrament is res permanens. It is only during the 'making', the production, that the Eucharist is a Sacrifice. Before this, and after this act, it is not a Sacrifice. It remains a Sacrament once the act of production ceases. In the ostensorium, in the ciborium, we have Sacramental Presence, not Sacrificial (cf. Bartman: **Precis de Theologie Dogmatique**, Tournai, 1938, 364).

Ad Casum

With these points agreed upon, let us conclude that the contents of the ciborium do not need to be consumed to terminate completely the Holy Sacrifice of the Mass, nor does the Holy Sacrifice morally continue whilst the ciborium is in the tabernacle, because the ciborium does not form an essential part of the sacrificial act, either in the intention of the celebrant or by the nature of the Eucharist. Whilst the Eucharist was being produced, it did, of necessity, form part of the sacrificial act, but once the act is over and accomplished, the Eucharist becomes Sacrament, as such It was intended from the beginning of the Mass. The Host which formed an essential part of the Sacrifice must be entirely consumed and the rubrics guarantee this by imposing upon the priest the obligation of gathering up the particles both from the paten as well as from the corporal. The same obligation holds for the wine which formed part of the sacrificial act exclusively. It must be consumed entirely for in the Latin Church, under the species of wine, the Eucharist cannot be Sacrament. Hence the solicitude of the Church

on the point of draining the chalice well in the first of bination Masses. If any of the sacred species should remain, It necessarily is matter of the sacrificial act: it cannot be otherwise, according to the discipline of the Latin Church; the Greek Uniates violate no Divine Law and enjoy no special exemption from the Divine Law when they reserve consecrated Wine and Bread for their sick: these species constituted part of the sacrificial act during the making of the Eucharist, but once that the sacrificial act was over (by the consuming of what was essentially intended as sacrificial matter), the Precious Body and Blood became Sacrament as intended by the celebrant and permitted by the Church.

Another Case

Another point raised by a correspondent was the following: It is said by chemists that when a drop of wine is mixed with a larger quantity of wine, these particles diffuse through the whole mass, and the drop loses its identity. Could the same be said when a drop or two of the Precious Blood is mixed with a larger quantity of wine?

In reply we would say that whilst it may be true that the molecules of a drop of wine are widely diffused in the mixing of it with a larger quantity of wine, the same cannot be applied to the drop or drops of the Precious Blood when mixed with unconsecrated wine. Once the wine is consecrated we have nothing of wine but the accidents, the appearances, miraculously sustained. Being of a different nature entirely, the Precious Blood could hardly lose Its identity when mixed with wine.

William F. Allen, D.C.L.

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Our Sunday Visitor, Huntington, Indiana

Correspondence

Stop This Abuse

Editor:

We noticed a contribution by the Rev. Hubert Van Meer in the June issue of **The Priest**, to every word of which we heartily subscribe. Under the caption of "'A Note on the Sacrament of Penance" he asserts, that the Sacrament of Penance is badly misunderstood and—to make it a little stronger—abused.

The writer of these lines has very frequently witnessed people who did appear in church for the purpose of receiving this Sacrament of Mercy, of Pardon, of Peace. But very many of them, especially children, had no prayerbook, and he wondered how they managed to invoke the Holy Ghost —examine their conscience—make a good act of contrition—together with a firm purpose of amendment. Indeed, when coming to our present charge, we soon detected, that the children received both Sacraments, Penance and the Blessed Eucharist minus any preparation, remote and proximate, and minus a thanksgiving after receiving.

To stop this abuse among children, both young and older, we had cards printed with the First Communion prayers, and have the children recite them publicly, interspersed with songs during their Communion Mass. And now the children and parents are much pleased with this arrangement, impressing the young ones with the necessity of disposing themselves properly for the reception of the Sacramental graces.

On one occasion we celebrated in the local Orphanage. The two Mass servers received during the Holy Sacrifice, but immediately quit the chapel after the concluding prayers had been recited. We recalled them into the sacristy, and asked: "Boys, did you receive Holy Communion a few minutes ago?" Yes, Father. "All right, suppose someone gives you $100.00, what would you do?" Thank him, Father. "Very well. But do you not think it right and proper to thank Jesus for giving Himself to you? Now you kneel in the Sanctuary for some minutes and thank the dear Lord."

At the end of some eight minutes we handed 10 cents to each and told them to remember the lesson. The doors from chapel to sacristy were open, and the Sisters, of course, witnessed the proceedings.

We have often wondered, and told some of our clerical brethren, that something is wrong somewhere, not with the Opus Operatum, since the Sacraments confer grace infallibly—non obstante obice —but with the Opus Operantis, ante et post receptionem.

Now, as far as the Sacramentum reconciliation is concerned, the principle that "The reform of the Soul is the Soul of all true Reform" is correct. And if Father Hubert Van Meer insists, that this Sacrament, for the institution of which we can never thank Our Lord sufficiently, is mismanaged, misunderstood and even abused, we cannot but agree.

And can we suppose, that here the words of the dying Christ apply: "Father forgive them, for they know not what they do?" Is it really ignorance or indifference, or malice? One thing is certain, that the misuse, or abuse of the Sacraments of Penance and the Blessed Eucharist constitutes one cause of final apostasy. "Quapropter inter vos multi imbecilles et dormiunt multi." (St. Paul, 1st. Cor., 11, 30)—Fr. Augustine Bomholt.

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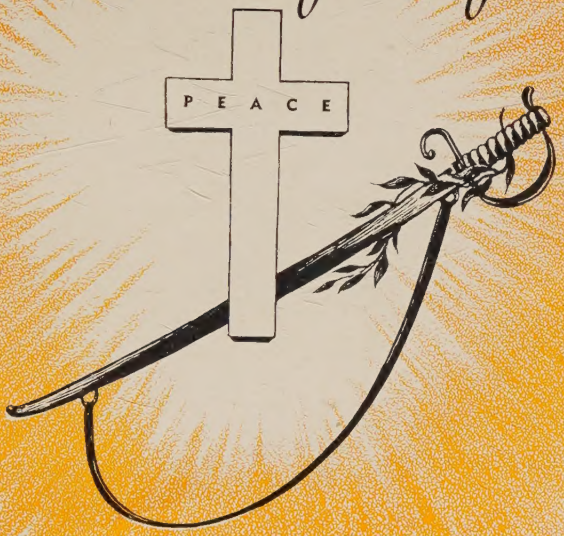

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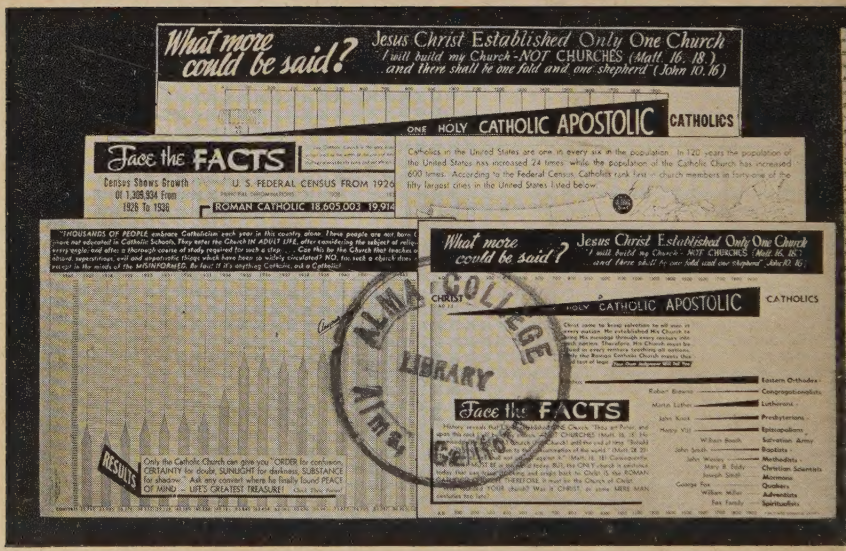
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